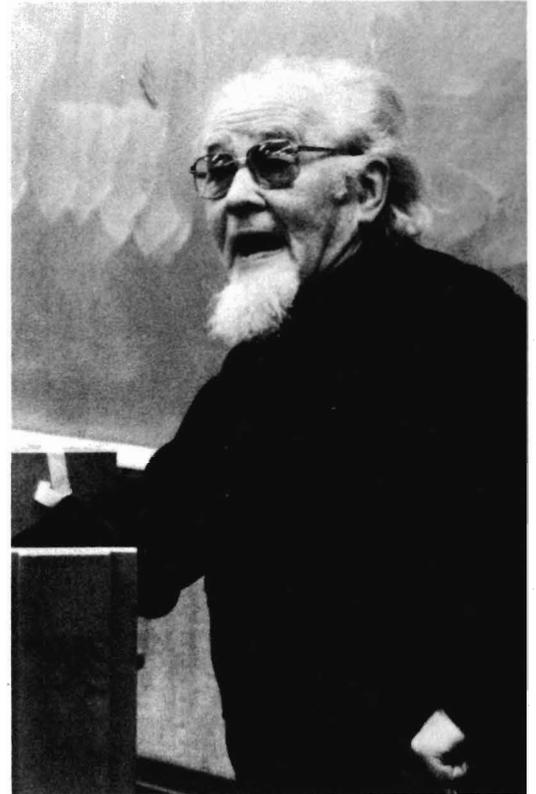


volume 16/number 9/may 1987

***M*ennonite *m*irror**



JOHANNES HARDER

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ForeWord

It was a privilege to have been able to publish some articles by Johannes Harder in the pages of the *Mennonite Mirror*. But his boundless and creative intellectual energy is now still — he died March 7 in West Germany. He was many things — theologian and preacher, social scientist and teacher — but in all he was a committed Christian. To the Mennonites of Germany he was a well-known elder. *Mirror* editor, Al Reimer, along with associate editor, Harry Loewen, counted it an honor to call themselves friends of Harder. In this issue, Al Reimer pays tribute to this friend.

There have been many novels and documentaries exploring the fate of those sent by Soviet authorities to slave labor camps in remote places of the U.S.S.R. Indeed, *No Strangers in Exile*, a book by the late Johannes Harder, which was edited and expanded by Al Reimer, explores that type of theme. While many people went into exile, God and his spirit stayed to comfort a faithful remnant of besieged believers. The Soviet system was not able to stamp out religion in general and Christianity in particular. Today, the Christian church is making a resurgence. George K. Epp comments on the vigor of the Christian spirit and the church.

Victor Peters contributes another article to this edition, and in this one turns the clock back 50 years to review life in Winnipeg. While we tend to have fond memories of what appear to be earlier and simpler days, Peters points out there were aspects to life in the Winnipeg of the 1930s that most of us would rather not return to.

In his *Observed Along the Way*, Roy Vogt tells us he has no intention of becoming a name-dropping columnist, but then manages to bend his own rule without breaking it entirely.

Once again there are poems in this issue. By publishing poetry as we have we are treating such work as "features" and not as "fillers." Poetry is a creating endeavor that deserves recognition of its own. In this issue, Elmer Suderman and Tim Wiebe, writing in English, and Harry Loewen, writing in German, give us the Poets' Word.

One of the best ways to explore the ideas and feelings of a people is in a work of fiction. The link between literature and ideas is too often missed, even by some who should know better. An example of how a novel can open a window on a people is the Harry Loewen review of the English translation of the Peter G. Epp novel, *Eine Mutter*.

The scriptures are full of reminders of our responsibility to the strangers among us, and the strangers most desperately in need of help in our time are refugees. Herman Rempel of Morden tells of his church's experience.

Before closing the magazine with an *Our Word*, the issue has its regular German section, with items in both German and Low German.

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Mennonite Mirror

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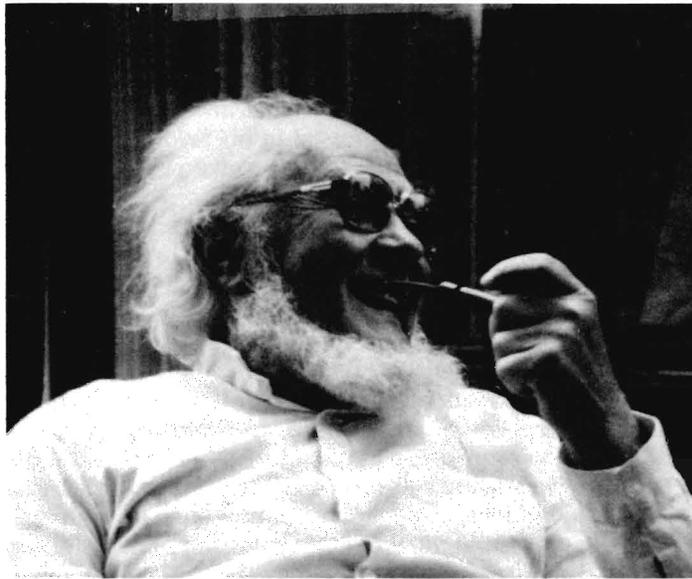


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Johannes Harder

(1903-1987)

A Reflective Tribute to a Remarkable Mennonite

by Al Reimer

And now he's gone. That dynamic man who looked like the benign grandfather in an old German fairy tale, whose philosopher's intellect could express itself with the bite of a satirist or the eloquence of a poet, that wondrous spirit is no more. It's hard to believe that the boundless energy of that life force is spent at last, that the articulate voice and civilized pen have been stilled. Who in the Mennonite world can ever replace this teacher and writer, this mighty preacher and compassionate moralist who was as much at home in a street demonstration for peace as he was in the pulpit or behind the lectern.

He was my special friend and soulmate for the last few years of his life. When I was with him I forgot that he was a generation older than I, almost the same age as my father. In appearance he was patriarchal, in personality and manner a young man — usually in full rhetorical flight, always testing the limits of his extraordinary vision, giving unforgettable expression to his manifold insights into God and man in a world he found endlessly fascinating even as he deplored and despised so many things happening in it. For the mindless complacency of *Spiesbürgertum* (middle-class materialism), for the hypocrisy and chicanery of politicians, for the spiritual

mediocrity of so many churches (including Mennonite churches), he had nothing but scathing contempt. In conversation and personal letters he would fire off brilliant volleys of spontaneous satire at these and similar targets. For the purveyors of cultural vulgarity, for the fatuous apologists of the Establishment, for the reek and rot of nay-sayers, doom-gloomers and spiritual pretend-

ers he saved his choicest epithets, his fiercest condemnation.

There was, naturally, a price to be paid for such open censure, for his moral candor. There always is. And he knew it. He was not always loved by those who should have understood him better. He was not always understood by those who needed his wisdom the most. That the vulgarians and bigots and charlatans in society couldn't stand him only made him exult and thunder back at them the more. That some of the people whom he respected or admired kept him at arm's length or rejected him outright caused him bewilderment and inner hurt. He was unconventional, flamboyant, cross-grained and sometimes strident, but he was also a loving, deeply committed Christian and a gentle, concerned and totally unselfish human being. To many Mennonites in Germany he was first and foremost *Ohm Johannes*, the beloved elder of the Frankfurt Mennonite Church. His own image of himself was more that of *Prediger in der Wüste*, a modern prophet who neither expected nor received the popular support of his own people.

Johannes Harder was born and raised in Mennonite Russia, in the Alexandertal settlement on the Volga, and emigrated to Germany after the Revolution.



Johannes Harder, left, with Al Reimer.

At the University of Königsberg he studied economics, philosophy and German and Slavic literature. From 1928 to 1933 he pursued a career mainly as an editor and publisher. During the thirties he also began to write a series of novels, most of them set in his Russian homeland. From 1937–41, during the height of the Nazi period, he expressed his disapproval of the regime through active service in the dissident *Bekennende Kirche*. In 1941 the authorities sent him to occupied Russia as a civilian translator attached to the SS and stationed in Kiev. By 1943 he was "sitting out" the rest of the war in Hamburg.

In 1946 he began a new postwar career as an educator and scholar with his appointment as professor of sociology at the Pädagogische Hochschule in Wuppertal. After his formal retirement in 1968 he began yet another career as "Ohm" Johannes, the revered minister and elder of the Frankfurt Mennonite Church. In his busy lifetime he and his first wife Friedel had raised five children, three of whom — both sons and a daughter — followed him into the academic profession. His charming little retirement home near Schlüchtern, in the gently rolling countryside of Hesse, continued to be a centre of activity.

There in his comfortably cluttered study he wrote copiously, spent many hours on the phone with friends and colleagues, or else, dressed in his favorite dark velvet Tolstoy shirts, received visitors from all over, his impish wit and intellectual sallies punctuated by appreciative laughter with his own delighted laugh leading the way.

Johannes Harder was a radical in the best sense of the word. Above all he was a radical Christian who believed literally and passionately in the revolutionary message of Christ as a transforming power in one's life. And for Johannes Christianity was rooted in the everyday world and daily life much more than in the formal ritual of church worship. He strongly believed that being a Christian meant trying to bring about a better world here on earth through personal, social and political service to others, to the oppressed, the needy and the unloved in this sinful world. It was in this sense that he was a socialist and that he understood at the deepest level the mystical yearning for truth and grace as dramatized in the novels of Dostoevsky. Like Dostoevsky, he came to see the world more and more as "a madhouse inhabited," as he once expressed it in a private letter, "by schizophrenics, and

the directors of this institution are the greatest lunatics, who through political turmoil have elevated themselves to the highest positions." And only the power of love as taught by "the man of Nazareth" (his favorite designation), could counteract this madness through selfless action on behalf of others. It was his ardent belief in a radical gospel that made him a Christian socialist and a political activist even in advanced age.

Johannes Harder was also an intellectual in the best European tradition, that is, a man to whom ideas were not bloodless abstractions expounded for their own sake, but relevant extensions of real life, flesh-and-blood expressions of what mattered most to the human condition. He was the kind of thinker who needed to filter all he experienced through a fine mesh of language in order to discover what was of significance, what could be discarded. He was a tireless verbalizer, but he was boring only to those not interested in the purposeful play of a lively mind or to those who instinctively distrust any person with "the gift of the gab." He talked and wrote as much as he did because he had a constant need to express his ideas and feelings in dramatic form, to hold them up vividly to others so that they and he himself could test their validity, gauge their reality.

And yet, for a writer and intellectual this unique man had scarcely any ego at all. When I was translating his first novel (*No Strangers in Exile*) and asked him for permission to make certain changes in the text he gave me an immediate *carte blanche* to make whatever changes I desired. What made his authorial generosity all the more remarkable was the fact that we had never met, that he did not know me at all. Having made a number of structural, stylistic and even character changes in my translation I awaited his verdict with some trepidation. I need not have worried. He endorsed my English version enthusiastically and wrote to me that I "had made something out of [his] firstborn [novel]."

His academic career was publicly recognized in 1979 when he was awarded the prestigious Federal Grand Cross for Distinguished Service to West Germany as the "father of sociopedagogical method and practise in German universities." Characteristically, he pointed out in his acceptance speech that he "would always feel closer to the Cross of Christ than to any cross of honor." That he must have been an outstanding lecturer goes almost without saying considering his erudition and

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lively style and personality. Certainly many of his former students found their way to his home after his retirement, or called him up to discuss things with him. As a raconteur he had few peers, and his marvelous personal anecdotes only became richer and more polished with repetition. At his death he was still working on his memoirs, which he was trying to write in the same vivid anecdotal style he used in conversation. Hopefully his devoted second wife Gudrun, whom he married in 1981 and who became his skilled secretary and typist, will be able to complete for publication what should surely be one of the most fascinating autobiographies ever written by a Mennonite.

Although he had lived in Germany virtually all his adult life, Johannes professed strong dislike for much of recent German history and contemporary culture, which he saw as vulgar, exploitative and materialistically oriented. His own soul was Russian, he liked to say, and he retained a great affection for his old homeland and its people. He deeply loved Russian literature and once confided to me that if he could do it all over again he would devote the time he had spent writing his own "minor" novels to the translating of the great Russian classics into German. He had an almost mystical feeling for the Russian peasant, a feeling that went far beyond the superficial sentimentality so often expressed for the Russian peasant by Russian Mennonites. I often sensed that some of the most profound meaning of human experience was grounded for him in the age-old suffering of the Russian people.

He liked to say that while he did not regret having been born and raised a Mennonite, he had come to feel that he was spiritually and ethically closest to the Quakers with their quiet, informal meditative form of worship which did not need formal protestations of piety. He tended to be suspicious of all institutions and organizations, including the Christian church as an institution. One of his favorite sayings was "The early Christians waited for Christ and got the church." Pulpits, he maintained, were dangerous precisely because they elevated the ministers who stood in them above the congregation they were meant to serve. The business of Christ, he argued, began at the "bottom" where people actually lived and had their being. He believed that the Sermon on the Mount was a radical interpretation of the Ten Commandments, and that interpretation was the foundation of his faith.

One evening I watched with him on German TV a documentary on the Be-

kennende Kirche during the Nazi period. He knew everybody of note who appeared in the film and gave me a running commentary on events and personalities that was far more interesting than the one on the screen. He had known such giants of theology as Bonhoeffer and Barth, and with his amazing memory was able to recall in rich detail the many discussions he had carried on with them. He had a comprehensive grasp of philosophy, theology, history, culture and German and Russian literature, and had a knack for spinning off in casual conversation all kinds of illuminating and accurate lectures on an impressive array of subjects. One of his dreams (unfulfilled, alas) was to write a Russian-Mennonite social history from "below," one that would incorporate the rich life experience of ordinary but interesting people instead of the usual account of public events, institutions and power personalities.

For all his success and formal honors as an academic, scholar and churchman, as well as a Mennonite man-of-letters, Johannes Harder suffered during his last years a certain neglect at the hands of the Mennonite establishment in Germany. He was too much of a maverick, too much the spit-in-your-eye nonconformist, too much the critical gadfly to fit into middle-class Mennonite *Gemütlichkeit*. His sermons were too trenchant, too radical and demanding for conservative worship services (although it must be added that his talent as a guest speaker or lecturer at special functions was often drawn upon). When the young German-Mennonite terrorist Elisabeth von Dyck was killed by police bullets a few years ago, Johannes Harder was the only Mennonite minister who consented to preach at her burial service. Typically, he used the opportunity to deliver a stirring admonition to a complacent middle class that had failed young people like von Dyck in a crassly materialistic society.

There were also the whispered allegations from certain quarters that during the war he had willingly served the Nazi cause as a member of the SS. The charge was ludicrous considering that here was a man who had early on expressed his abhorrence of the Nazi regime and had left the Mennonite church during those years in protest against its willingness to cooperate with that regime. He never denied that he had been compelled to wear an SS uniform while in the translation service in occupied Russia, but he insisted that he had always been simply a reluctant civilian pressed into special

military service as a translator and that he had escaped from that service at the earliest opportunity.

The neglect and misunderstanding he sometimes received from his own people in Germany made him cherish all the more the new friends and contacts he was able to make in Canada during the last half dozen years of his life. On each of his three visits to this country he declared that if he were twenty years younger he would immediately emigrate to Canada, now that he had so many friends here.

And now he's gone, this extraordinary Mennonite and modern prophet, and we are left to cherish his memory and to renew ourselves in the luminous wisdom stored in his many-sided writings. A man like Johannes Harder does not come along very often. He must indubitably be counted among the most versatile and accomplished men of letters in the history of Mennonitism. That he should have been misunderstood by some, undervalued or even despised by others because of his radical, fearlessly expressed views goes with the territory for a man as visionary, intense and unorthodox as he was. His joy was in living his faith humbly but with tenacious courage, his dignity lay in giving expression to the deep insights of his far-reaching mind, his glory came from the integrity of his heart in the love he bore to others.

Ruhe sanft, Johannes, wir vergessen Dich nie! mm

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This issue of the *Mennonite Mirror* has an insert advertising books by Mennonite authors published by Turnstone Press. These books are available from Mennonite Books, 208-1317 Portage Avenue, Winnipeg, R3G 0V3.



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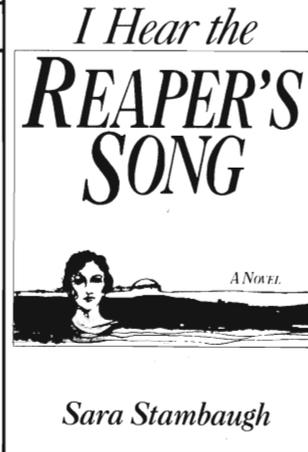
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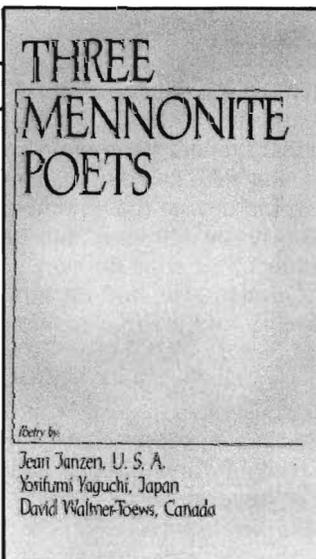


Poetry

Three Mennonite Poets, by Jean Janzen, Yorifumi Yaguchi and David Waltner-Toews.
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Here, for the first time, is a collection of work by three of the finest Mennonite poets writing today. They represent a variety of cultures and family traditions, but all are rooted in common values. Yorifumi Yaguchi is a well-known Japanese poet and professor, Jean Janzen is a poignant poet from Fresno, California, and David Waltner-Toews is a Canadian poet with several books to his credit. A top quality collection.

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Humor

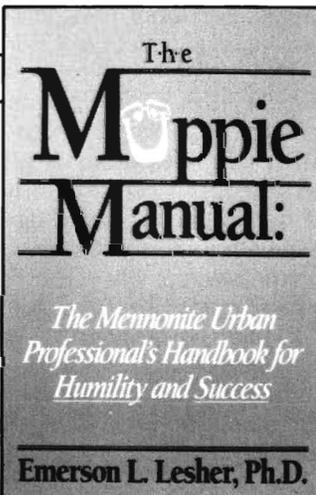
The Muppie Manual, by Emerson L. Leshner.
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Those who seek God in the U.S.S.R. discover he never went into exile

by George K. Epp

This is the first of a two-part article on the amazing resurgence of the Christian church in Russia. The author, Dr. G. K. Epp, has been monitoring the progress of Mennonite churches as well as others in the Soviet Union for many years.

There is mounting evidence that the Christian church is anything but dead in the Soviet Union. From such varied sources as Solzhenitsyn's monumental *Gulag* series and the personal testimony of Georgi Vins, the Ukrainian Baptist pastor of Mennonite background who was traded for a spy in 1979 and came to live in the United States, we know that the church in Russia is a more significant force today than it was at the time of the czars. The story of the church in the Soviet Union in recent decades is an amazing drama of survival and growth against all odds. To paraphrase Mark Twain, the report of the death of Christianity in communist Russia has been greatly exaggerated.

It did come close to dying. In 1935 all churches were closed (except for a few tourist show pieces). Most priests and ministers disappeared into labour camps and prisons. The end seemed to have come. But then followed one of those unexpected paradoxes of history. Two dictators who had no love for any church — Hitler and Stalin — opened the churches in Russia again. Hitler tolerated the opening of churches in the territory he occupied in 1941 and 1942 (obviously a clever political move); and the enthusiasm of the population for the newly opened churches "converted" Stalin, and in 1942 he too opened the churches in the territory he controlled.

We should not, however, jump to the conclusion that it was the war that saved the church in Russia. It was what happened after the war that seems like the real miracle. Soviet citizens who had been rather docile when the churches were closed, were of course expected to be docile again when the war was over. But what happened?

When Stalin in 1946 thought it was time to put "the corpse" (the church) back into the coffin where it belonged, to everybody's surprise that corpse refused to lie down. The church simply refused to be ordered into oblivion and in spite of all pressure it continued to grow. And it was not only the new evangelical churches — the Baptist, Pentecostal, and other Evangelical churches that expanded; the Orthodox church also experienced an unprecedented revival which really has not received enough attention in the West.

In this new development it is most significant to note that a number of intellectuals began to take the side of the church. Writers had acted as the Russian prophets during the last century of the czars: Dostoevsky, Tolstoy, Block, Akhmatova, Tsvetaeva, and others had then sounded their prophetic voices. Now a new group of powerful writers took it upon themselves to be prophets to the nation. When in 1956 Boris Pasternak wrote his eloquent *Dr. Zhivago*, the last chapter of that novel contained poetry that will be rated among the best Christian poetry written in this century. The first of those poems reveals the poet's struggle in a society which does not yet tolerate the open pronouncements of the poet-prophet, and so in the guise of Shakespeare's Hamlet he struggles with the question of

responsibility and risk in that society:

HAMLET
Boris Pasternak

Quiet reigns. I'm standing on the threshold,
Pausing in the door of this great stage,
Capturing in distant echoes
The events of my own age.

Pointed at me in the twilight
Are thousands of binoculars,
If it's possible, My Father,
Take this cup away from me.

I dote on your stubborn planning
And want to play my role.
Yet, this drama takes a new direction,
And I beg to be excused.

But there's reason in these actions,
And your will must be in force.
I'm alone, hypocrisy surrounds me.
Life — is not an easy course.

(trans. George K. Epp)

As we can see, the Russian understanding of Hamlet is very different from ours. This Russian Hamlet is not a tragic hero destroyed by his own procrastination; rather he is a hero who patiently waits for God's answer. That he perishes is not important — he is the suffering hero, and only through suffering does man find salvation, as Dostoevsky knew.

A similar voice, and yet not quite the same, is that of Solzhenitsyn, the most important contemporary prophet of Russia. He became famous as a voice of conscience for Russian Christianity after his famous Easter Letter to Patriarch Pimen in 1971. Solzhenitsyn has a fighting spirit and he will not be muzzled by any fear of imprisonment or death, as demonstrated by that letter. He writes:

. . . The Church is ruled dictatorially by atheists, a spectacle unequalled in the two thousand years of her existence . . .

Holy Father, do not give us reason to believe that for the Russian bishops, earthly authority is more important than Divine authority; that earthly responsibilities weigh heavier than those towards God.

We should also note that Solzhenitsyn was still in the Soviet Union when he wrote this.

Solzhenitsyn also has that "Russian Hamlet mentality" which accepts God's will as an absolute in his life, because that will is the ultimate wisdom by which the believer lives:

How easy for me to live with You, O Lord!

How easy for me to believe in You!

When my mind parts in bewilderment
or falters,

when the most intelligent people see no further
than this day's end

and do not know what must be done tomorrow,

You grant me the serene certitude

that You exist and that You will take care

that not all the paths of good be closed.

Atop the ridge of earthly fame,

I look back in wonder at the path

which I alone could never have found,

a wondrous path through despair to this point

from which I, too, could transmit to mankind

a reflection of Your rays.

And as much as I must still reflect

You will give me.

But as much as I cannot take up

You will have already assigned to others.

(*"Prayer," Solzhenitsyn*)

It is this faith in God's everloving presence and in his absolute wisdom that gives the Russian believer his strength, and the church its growing influence.

And it is a growing influence. It is not so long ago when Soviet atheist propaganda would simply declare that religion was for the ignorant, the naive, the uneducated. An educated person simply could not believe in a supernatural being. Although this is still a popular line, recently Soviet papers have called for a more sophisticated approach because obviously atheism is simply not winning the battle. Of course that is not being said, but that is what can be read between the lines.

Let us mention a few of the names known to us in the West, believers who did not only side with the church but who actually changed over from the party to the Church. Pasternak, as far as we know, never was a member of the Communist party, but Solzhenitsyn experienced a conversion in the camps of the GULAG, and there are growing indications that the younger generation especially is opening up to new ideas and also to religion. Yakunin, Eshliman, Karelin, these are reformers within the Orthodox church who are no longer isolated from the younger generation, but are known among the younger Soviet intellectuals and their ideas disseminated by the *Samizdat* (Underground Press).

The most celebrated recent case is that of Tatyana Goricheva, a Communist party youth worker and lecturer in Marxist philosophy in Leningrad. Tatyana Goricheva was born in Leningrad in 1947. She received the best Soviet education and eventually became the first Soviet women's liberation leader in the Soviet Union. But before that happened she found in her philosophical studies an interesting piece of literature: *The Lord's Prayer*. "And for the first time I was touched by a Father who was more than an abstract philosophical phenomenon." The Communist youth worker and lecturer of Marxist philosophy became a Christian at the age of 26, and soon after founded the first Women's Movement in the Soviet Union.

In 1980, at the age of 33, she was sent into exile. Today she lives in Germany, but the women's liberation movement in Europe was quickly disenchanted with her, because Goricheva is not interested in many of the issues we are raising in the West. She says: ". . . The real problem is the simple (Soviet) person, especially the woman, who is at the same time 'man' and woman (in the Soviet Union). . . . I think women are better educated in Russia than here in the West. . . . They yearn for culture, but have no time (because of their role in society). . . . You have to think of these women, when you talk about 80 percent of the church members being women. . . . The Russian woman discovers Christianity instinctively — in the church she discovers her health." Goricheva goes on to say that Russian intellectuals (the term "Soviet" intellectuals is meaningless from her point of view) are searching for their spiritual traditions (their roots), but they can find them only "in the spiritual movements of Russia — and that is the Church" (Interview on German television, March 2, 1986).

It would seem that the ruling centres in the Soviet Union are disturbed by the fact that official ideological dogma is losing ground. There was a time when the Party could claim to be the only option for the intelligentsia, for the educated. To discover that intellectuals with leadership potential are opting for the religion of Christ rather than for the "religion" of Marx and Lenin has to be most unsettling. The question is: How will *Glasnost* come to terms with this new situation?

(Next month: "Baptists, Orthodox, and Mennonites.")

Winnipeg 50 years ago: “Good Old Days” they were not

by Victor Peters

Most readers will not remember what life in Winnipeg was like in 1937. At that time Winnipeg had two Mennonite congregations, the Schönwieser church (now First Mennonite), a modest edifice on Alexander Avenue, and the Mennonite Brethren church in the North End. Churchgoers from Norwood to North Kildonan attended services in these two churches. There was no parking problem. Practically all the people came by street-car, or walked, sometimes long distances.

A large proportion of the Mennonite population of Winnipeg consisted of young and middle-aged women, most of them immigrants from Russia. Two Mennonite *Mädchenheime* served them as placement bureaus and social centres. Most of these women did housework in River Heights homes and were thus introduced to the well-heeled social strata of the city. At that time Tuxedo was in its infancy, and River Heights was regarded as the right place for the economic elite.

One of the first homes I visited in Winnipeg, a mansion with about 20 rooms on Wellington Crescent, belonged to the grain-buyer Heimbecker. My widowed mother worked there. While most homes on lower Wellington Crescent, like the homes of the Richardsons and Ashdowns, were demolished later, the Heimbecker home was carefully dismantled. A grandson of the Heimbeckers had every stone carefully labelled, and the restored mansion rose again in Calgary.

The many young Mennonite women in Winnipeg were perhaps one reason why an increasing number of young men drifted to the city. The few who

went to the university could be counted on the fingers of one hand. There were some Mennonites who had degrees, but most of them got them by attending summer sessions. Most of the young men worked at odd-jobs, many of them as operators of buzz-saws. River Heights homes were heated by a central heat plant, which, through pipes, pushed the heat directly into the houses. Large buildings downtown used coal, but most ordinary homes and even the smaller business establishments were heated by cordwood, usually the inexpensive poplar.

There were a number of Mennonite-owned rooming-houses, providing accommodation for young men at 25 cents a night, and also for the occasional Mennonite families who came to the city and stayed overnight. Many of these rooming-houses were on Lily and Martha Streets, which later disappeared to make room for the southern approach of the Disraeli Freeway. These rooming-houses sometimes had from eight to 12 beds to a room. About half of the occupants were Mennonites, the others were usually English, Irish or Italian. Ukrainians generally found a place to stay in the North End.

I usually stayed at 54 Lily Street or at nearby 85 George Street. The latter was owned, until her death a few years ago, by the formidable Helen Klassen, daughter of the no less formidable Ältester Johann Klassen.

A Mennonite rooming-house on Martha Street also housed the first Mennonite archive. Bernhard J. Schellenberg, intensely interested in the preservation of historical material, for lack of means, stored it in cardboard boxes which he kept under his bed. “Archiver Schellenberg,” as he was

commonly known, was happy if the General Conference allocated five minutes for his annual report. His nephew, Abraham Schellenberg, is the present editor of the *Mennonitische Rundschau*. Later, John J. Wieler, a CNR official, provided space for the more important documents in the CNR vaults.

The Mennonite rooming-houses were not far from the Grain Exchange, where all the financial action was. Here the prosperous grain dealers of Wellington Crescent, driving luxurious cars, had their offices. My employer for some time was my roommate, an Italian known as “Blackie.” He would introduce himself to the grain buyers and speculators by offering to simonize and polish their cars at half-price. Shiny cars were popular, as people apparently liked to display their wealth. “Blackie” would get a car in the morning, we would simonize it, and drive it around until the gas tank was almost empty, and then he would return it to its owner. “Blackie” felt that they were getting a good deal, and I saw no reason to disagree with him.

I helped “Blackie” in other ways. Practically no Mennonite men applied for relief tickets to eat in the government soup-kitchens for the unemployed, where the meals were rather meagre and unappetizing. If the holder of a meal ticket missed a few meals, his ticket was not punched, and it would be cancelled. When “Blackie” had money he did not go to the soup-kitchen, and as a mutual favour I would go in his place, have the ticket punched and eat a meal. There were literally thousands of men lining up, and sometimes one or the other of the undernourished men would collapse from weakness.

Sometimes I would work at Swift’s,

which was then located across from the Louise Bridge. Getting even a temporary job there could be sheer luck. At 7 o'clock in the morning about 30 to 50 men would gather outside the gate in the hope that some worker was prevented from making his appearance, due to illness or some other flimsy reason. A meat-packing plant foreman would then appear at the gate, look over the shivering crowd, and pick out the required number of replacements.

My job was on the cutting floor; on the floor above us were the "killers." The prepared hog carcasses would come down to us in a trough-like slide, land on a metal table before us, where one man would saw off the front legs, while I, on the other side of the table, would saw off the hind legs, using hand-saws. We then pushed the carcasses down the table where the men next to us would trim the hams.

There was no job security. If we were better than the men whom we replaced, they would stand before the gate and wait until they had the good fortune to be rehired.

In winter the unemployed sat around in the pool-halls. Some of them would have enough money to play a game of billiards, but most of them were mere spectators. In summer the men would sun themselves on the banks of the Red. In those days the horse-racing track was in East Kildonan, on the Red, and known as Whittier Park. It was surrounded by a tall wooden fence. Sometimes some of the men would climb the wooden fence

and watch the horse races, but there was always a good chance that the strategically placed police would intercept them. (Years later the track was transferred to Polo Park, which at that time was mostly prairie.)

If no work was available in Winnipeg, I would work as a farm-hand, usually on one of the large farms in the Rosser area. At the Argue Brothers Farm, owned by a Winnipeg real estate firm, there were from 10 to 15 farm-labourers in summer. I used to milk 12 cows, by hand, morning and evening. The Argue Farm usually would have at least one pensioned horse that was too old for the race-track. These horses were never used for work, but only for rounding up the cattle. On a long stretch of road they could develop remarkable speed, thinking that they were on the track again.

For two summers I worked for "Hamy" Nelson, a young Swede who had a farm at Lilyfield, near Stony Mountain. Nelson also planted potatoes. For hoeing he would pick up Ukrainian women from the city. We drove in separate cars, usually stopped at Main and Euclid in the North End, have both front doors and one rear door locked, and only one rear door open. There would be hundreds of women waiting for a chance to work. They would pile into the car until it could hold no more. In the evening we would drive them back.

With memories like these, the expression "the good old days" loses some of its nostalgic glamour. mm

ASSINIBOINE Travel Service Ltd. 1987 Tours

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Economist Roy Vogt is heading this-tour to the "far east" that begins with visits to Tokyo, Hiroshima, Kyoto and Osaka, in Japan, and then continues with visits to the China cities of Shanghai, Suzhou, Hangzhou, Beijing, Xian, Guilin, Guangzhou, and ends with two days in Hong Kong. August 1 to 22.

• GERMANY •

CMBC professors Waldemar Janzen, German, and Adolf Ens, history, will head a series of lectures and excursions exploring German language and culture in the college-sponsored trip that is based in Rothenburg, West Germany. August 10 to September 3.

• GREECE •

Four days in Rome followed by 12 days in a classic tour of Greece, the birthplace of western civilization. This tour is aimed at younger travelers and modest accommodation has been booked. Hosts are Michael and Marg Vidruk. July 15-31.

• USSR •

David E. Redekop, who has led other tours to the Soviet Union and Europe is host of this three-week tour, including Leningrad, Moscow, Karaganda, Alma Ata, Frunze, and Zaporozhe. September 2-25.

• QUEBEC •

An encounter with Quebecois culture that's designed for parents of French immersion students and hosted by a French immersion educator. \$100 is required to hold your reservation.

• CUBA — CENTRAL AMERICA •

Ernest Ens and Patti Harms will lead this intensive study tour includes meetings with church leaders, political leaders, and provide a first-hand glimpse of the difficult situation these countries are facing. Participants can expect the experience to be emotionally intense and educationally demanding. August 10-25.

• Middle East •

Bernie Wiebe, of the Mennonite Studies, University of Winnipeg, is taking this tour later this fall; October 29 to November 12.

• U.S.S.R. in '87 •

Uniquely co-hosted by Al Reimer, of the *Mennonite Mirror* and the University of Winnipeg, and James Urry, Mennonite historian from New Zealand, will take participants on a heritage tour that includes typically Mennonite and Russian areas of the Soviet Union. Planned for August 1988.

• Church History •

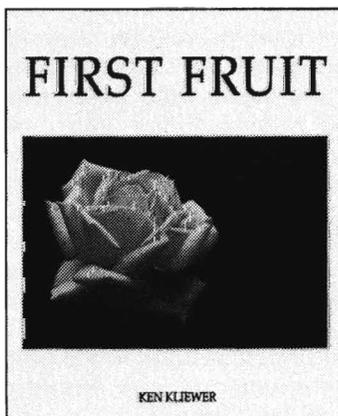
Dr. George K. Epp is planning a European Church history tour for July of 1988 — plan now to join this tour.

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review

observed along the way

by Roy Vogt



Spring, 1987

• Nothing heralds the arrival of Spring in Manitoba more clearly than the week-long school break at the end of March. Shopping centres are filled with children and the airports are clogged with families trying to get away from Manitoba as quickly and as far as possible. My wife has chosen the first week-end of the break to fly to the eastern U.S. to visit our son and daughter-in-law. The first check by mother on how they are establishing their new household. Our attempts to make a flight booking out of Winnipeg two months before departure prove fruitless. Every single seat out of Winnipeg, on every flight going east or south on this weekend, is fully booked. One has the impression that Winnipeg will be left a ghost town by this massive departure (with just enough children left to crowd the shopping centres). We truly have become an affluent society. We are forced to drive to Grand Forks on the Friday afternoon of the break, where my wife is able to catch a flight the next morning. The Perkins Cake and Steak in Grand Forks is filled with Manitobans this morning, many of them catching flights from here or even from Minneapolis. I feel so sorry for the burdens placed on these people as they depart for the sunny south! (I really do feel sorry next week when the weather reports from places like Florida turn out to be unfavorable, and we have very warm weather in Manitoba).

After my wife arrives at the Newark Airport and is picked up by our children in the old blue chevrolet which we fobbed off on them, they are stopped on the New Jersey Turnpike by a burly police officer. Were they speeding? No, he just wants to inform them that the front end of the car seems to be going in a slightly different direction than the back end. Despite this they arrive at their home

safely, and my wife can begin a few days of inspection while I am forced into a few days of "batching." Our youngest daughter and I do a lot of "homecooking" in various Winnipeg restaurants during this time.

• On a Sunday morning, after my wife's return, we run into Mark Reimer, the son of our editor, and his family in Chimes Restaurant, where dozens of Mennonites hurry for brunch after church each Sunday. Mark tells me that our chance meeting this morning is, in fact, a momentous occasion. "How so?" I ask. "Well", he replies mischievously, "I have always wanted to have my name in your column in the *Mirror*. Now that we have met here you will have to mention it." He is naturally dismayed when I tell him that I can't do this, because I have set a strict rule for myself of not mentioning names every time I meet people. Maybe sometime in the future I'll break the rule, but for now it must remain intact.

• Spring fever used to be associated with romance, but now among many of my friends — who have apparently moved beyond the call of romance — it appears to be linked more closely to the annual Stanley Cup race. I tell myself that this whole thing is really just a boy's game (including the boy within me) and nothing to get excited about. And yet — when the Jets battle the Flames it quickly becomes a competition between good and evil — and of course it is vital that Good triumph. It is easy to maintain this fantasy because the chief villain for the Flames, Tim Hunter, really looks evil. I ask my wife whether she could love him even if he were our son, and she doubts it. Actually the only person who really turns me off is the commentator Don Cherry. He is a discredit to a sport that has already become much too rough. After he publicly, on the CBC, counsels

the Flames to deliberately injure some of the key Jet players I call the CBC in protest. I am shocked at the response I get. Two different officials from that "responsible" station insist that they have no responsibility for what Don Cherry says on their network. CBC officials must learn their ethics in the School of Shabby Buckpassing. A call to the provincial attorney general's department (where I am prompted to call because it is my impression that a public counsel to injure must be illegal) brings a different kind of response: indifference. Perhaps this government has become too busy with its own problems.

• On the subject of burning social issues, I am moved by the dilemma of a public service commission appeal board which rules that ten years as a housewife cannot be counted as relevant experience for a woman applying for a purchasing job at a B.C. armed forces base. The male head of the commission maintains that he has nothing against housewives — only their experience is not important for the job market. Given this kind of attitude I am not surprised that women have become more militant. We men really deserve to have our egos clobbered.

• And oh yes, capital punishment. The issue is coming back to haunt us. I choose not to reveal how I think, but I find it curious that when the positions of our parliamentarians are published in the press I discover that, without exception, the politicians I respect most are against capital punishment.

• At a MEDA luncheon in April businessman Art DeFehr gives a thoughtful presentation on a Christian approach to social and political responsibility. He is not content with the knee-jerk reaction of people who assume that more government is automatically bad, or good. Pluralism in thought and in the power structures of society is a necessary foundation for a healthy and creative society. It is refreshing to hear a person with his position in our community who is not prepared to settle for simplistic solutions to the problems we face. I have always thought that business entrepreneurs ought, as a group, to be the most open to new social and political ideas — since openness to new business ideas must be one of the reasons for their success. Unfortunately this seldom appears to be the case. A person can deal creatively and effectively with the most complex problems in business, and then apply a closed-mind to problems at home or in church, or in the political and social arena. In his talk at this luncheon

DeFehr proves that there are some good exceptions to this strange paradox.

• This time of the year takes us out to many other eating places, and it is interesting to sample their prices as well as their food. The publisher of my economics book takes us to the Dubrovnik one evening, for a meal that is extremely delicious, but also much too pricey. Though it is a Friday evening there are few customers. I have seen this happen before. Someone discovers a good thing, prices it reasonably and attracts a lot of customers. This leads to expensive expansion which requires much higher prices, and a loss of customers. Much better bargains, for similar quality, are at Victor's or Gibos. We like Chinese food and are relieved to discover that our favorite place, Oceana, is open again. I also enjoy the lunches at D. 8 Schtove, especially their Summa Borsch. Nothing, however, beats the Werenetje at the M & J Restaurant in Steinbach, which we savour several times in Spring.

• But Spring is not only eating, regardless of how delightful that is. It is also raking leaves, making the first visit to the cottage, and the end of the university year and the beginning of exams. Last but not least it is the return of golf. I know that this will be my best year ever.

• This time of the year is not without its tragedies. A student friend from years ago dies tragically; a few marriages suddenly appear much more vulnerable than expected, and several friends are faced with illnesses whose grip seem unrelenting. We agonize with them, and only hope that some of their courage will be ours if (or rather when) we are struck by a similar fate. Life is always a courageous venture, the sea is seldom calm. We remember those especially who are now facing particularly strong winds. mm

MAY SYMPOSIUM EXPLORES EFFECTS OF WW II

The Mennonite Historical Society of Canada and Mennonite Studies at the University of Winnipeg are jointly sponsoring a Symposium on the theme "The Influence of World War II on Mennonites in Canada, 1939-1955". The Symposium will be held at the University of Winnipeg, May 21-23, 1987. It is funded by a grant from the Social Sciences and Humanities Research Council of Canada.

The Symposium is designed to be of assistance for the writing of *Mennonites in Canada*, Volume III. In January, 1986, Dr. Frank H. Epp who had been appointed writer of the volume, died. A few months later the Mennonite Historical Society of Canada appointed Dr. Ted Regehr, historian at the University of Saskatchewan, Saskatoon, as the writer and Marlene Epp, Waterloo, as his associate.

Dr. Ted Regehr will deliver the keynote address at the Symposium, "The Influence of World War II on Mennonites in Canada." Other speakers will address particular aspects of this general theme. Dr. Ian McPherson, University of Victoria, and Dr. John Herd Thompson, McGill University, "Influence of W.W. II on Agricultural policy and practice in Canada"; Dr. Rod Sawatsky, Conrad Grebel College, "Influence of W.W. II on Russian Mennonite Theology"; Ken Bechtel, Danforth Morningside Mennonite Church, "Influence of W.W. II on Swiss Mennonite Theology"; Dr. H. Leonard Sawatsky, University of Manitoba, "The Emigration of Mennonites to Latin America (Mexico, Paraguay, Bolivia) as a result of W.W. II and its impact on Mennonites in Canada"; Dr. John Bergen University of Alberta, "The Impact of W.W. II on Education among Mennonites in Canada"; Marlene Epp, assistant writer, *Mennonites in Canada* Vol. III, Waterloo, "The Changing Role of Mennonite Women in Canada"; Dr. George K. Epp, "Mennonite immigration to Canada as a Result of W.W. II and its Influence on Mennonites in Canada"; Dr. Dave Fransen, Policy Analyst, Solicitor General's Office, Ottawa, "The influence of W.W. II on Mennonite peace thinking, especially as it is applied to the development of alternatives to military service." The last session on Saturday evening will be designed to pull the results of the Symposium together in order to develop

themes for interpreting this era of the Mennonite experience.

The Symposium is open to all interested people. Registration is \$20.00. Those who wish to register or request further information may write: John Friesen, Canadian Mennonite Bible College, 600 Shaftesbury Blvd., Winnipeg, Manitoba, R3P 0M4.

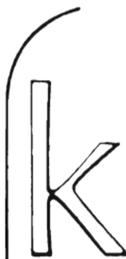
WORLD FELLOWSHIP DAY PLANNED FOR JUNE 7

Members of Mennonite and related congregations around the world are being invited to set aside Sunday, June 7, for the annual observance of Mennonite World Fellowship Sunday, sponsored by Mennonite World Conference.

The theme this year, tying in with the July MWC general council meeting in Paraguay, is "The Lordship of Jesus Christ," with the book of Revelation as text.

The Mennonite World Fellowship Sunday observance is celebrated on Pentecost Sunday each year in most parts of the world, although local congregations are welcome to choose another date if they prefer. In Europe, the observance takes place on Reformation Sunday each October.

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The five principal singers in the forthcoming production of *Der Wildschütz*, by the Winnipeg Mennonite Theatre are from left: John Bartlette, Betty Hicks, Peter Wiens, Heidi Geddert, and Victor Engbrecht.

Comic night at the opera

Once again the enthusiastic members of the Winnipeg Mennonite Theatre are busily engaged in rehearsing and preparing for the company's next major production. This time it's the comic opera *Der Wildschütz* (The Poacher) by Albert Lortzing (1801-1851). Performance dates are May 21 and 23, 1987 and the place is, as usual, the Playhouse Theatre. Still frequently performed in Europe, this opera has been described as Lortzing's most elegant, exemplifying his greatest compositional skills. Especially endearing are the ensemble singing sections which have an almost Mozartian style.

The artistic director, Dr. David Riesen, and the musical director, William Baerg, collaborated in 1982 to produce Mozart's *"Die Zauberfloete"* (The Magic Flute).

With a list of cast members including such well-known local singers as Heidi Geddert, Millie Hildebrand, Victor Engbrecht and John Bartlette, the performances promise to be a musical highlight of the season.

Tickets will be available at all Select-A-Seat outlets as well as from the cast and W.M.T. members.

Interview with David Riesen, artistic director of Winnipeg Mennonite Theatre's production of Albert Lortzing's "Der Wildschütz".

Q. Why did you choose Lortzing's *Der Wildschütz*?

D.R. *Der Wildschütz* hasn't been staged in Canada. This is a shame because it's really a wonderful opera. It's a

story with a funny plot. It's delightfully entertaining with beautiful music.

Q. Who are the singers?

D.R. Heidi Geddert plays the baroness and John Bartlette the baron. Victor Engbrecht is the count and Betty Hicks the countess. Milli Hildebrand is the bride of the school master played by Peter Wiens. I don't think we've put on an opera in which the roles were as competently filled.

Q. Who is the music director?

D.R. Bill Baerg is the conductor and Bill Hamm of the Mennonite Brethren Collegiate is the chorus master. In the chorus of 38 singers are members of many Winnipeg Mennonite churches, the Winnipeg Singers and the Philharmonic Choir. We have a good cross section of the best singers in Winnipeg.

Q. Can opera be put on by amateurs?

D.R. Well, I think the fact that we've done it before is an indicator that it can—and very well at that.

Q. Don't the musicians have to be professionals?

D.R. Opera demands a standard of performance that can only be met by trained voices. And it's true most of our singers and of course the orchestra are professionals. We are fortunate that Winnipeg is well supplied with performers of high calibre.

Q. What are the production dates?

D.R. Thursday, May 21 and Saturday, May 23. The place (Pantages) Playhouse Theatre on Market Avenue. Tickets are 9, 12 and 14 dollars and available at Select-A-Seat at various locations in Winnipeg. **mm**



Der Wildschütz

"The Poacher"

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Albert Lortzing

directed by
David Riesen
conducted by
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May 21 and 23, 1987

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Winnipeg Mennonite
Theatre

poet's word

— Elmer Suderman

Too Much Looking at the Moon

Lunatic, he said, the soothsayer said,
lunatic, from too much looking at the moon.
I understand that. I like to look at the moon
and some nights I reach out and touch it,
almost. Almost but not quite.
I will, though, some day, some day.
But when he said, the soothsayer,
looking at my hand, said
at least I think he said,
my mount of moon bulged outward
toward the center of my palm
disturbing my imagination, making
mind (mine) odd as craters of the moon,
changeable as phases of the moon,
cold as its craters, dead, odd
as its landscape, varied as its
ellipse when disturbed by perturbation
of the sun, he said, I think that's
what he said — perturbation of the sun —
and mind (mine, I'm sure he meant mine)
lunated, unsound, wildly foolish,
eccentric — crackpot, he said all that,
I think, a lot of words I remember but
don't altogether understand
except they meant what everybody says —
not the soothsayer only —
they say, all say, "I'm crazy"
and maybe I am. Father says I am,
says to that strange man:
Lord have mercy on my son
for he is lunatic and sometimes
falls into the water and sometimes
fire. He calls, my father calls,
and I must go. They say the stranger
can do miracles and will make me sane.
I'll go, I guess. He looks kind, but I won't
leave off looking at the moon.
Crazy or sane, I'll touch it yet.

Explain Me, God

i want God to explain me
i have become a great why
or more than a why
he should be able to tell
me to tell me why
and the more than the why
that is me and he
won't tell he knows
but won't tell
why i'll always
be a why
and so will he
and i'll never know
what the truth
was or is
about him and i
will never
no

Carleton Street, Toronto

Morning arrives on Carleton Street, Toronto.
Sitting at the window of Room 214
of the Carleton Hotel on a Sunday morning
I wait for the limousine to the airport.

Across the street the buildings
in Sunday silence sleep, waiting for some one
to wake them up. At the end of the block,
to the right, a parking lot empty as

Ontario prairie. Closer, Smokey's Delicatessen
and Tavern, quiet as a Quaker meeting.
Next Carleton Printers and Taylor's
Cleaners and Boutique Jenney. All closed.

The Mini-Mart — total convenience
grocery, bakery, deli, ice cream and soft drinks —
naps in the morning sun. Young-Carleton Pharmacy —
du Mauer, Vantage, Leave your films here —
isn't open yet. The question is where is
everyone, where are those people who were
here last night filling the street
after the Maple Leaf hockey game?

— Tim Wiebe

RECONCEPTION

Intellectual assent to faith
is easily granted.
I mouth the words and phrases
most current
for the responsible disciple
a cardboard persona
dry brittle Christianity
tasteless residue
of unstinting service.
Soften me, Creator — tear away
layer after layer
of resistant belief
make me again — simply
profoundly
the human being
you first conceived
in Your image.

PEACE AND JUSTICE (Exam Week)

Meting out
evaluation
commentary
assessments of competence
striving to balance
understanding objectivity
compassion criterion
and arrive
fairly
at a decision.
The Kingdom of God
as at work here:
my humanity
is drawn in
to identify with
disciple
receive admonishment
from the efforts of others
to complete the course
we set out together
to run.
God grant us the grace
to be mutually
just
responsible
actively
at peace.

Shalom Strains

Nations raged pursued idolatries
of emptiness
Clamored for respect
Claimed as integrity
the methodology
by which submission was waged:
fear
oppression
death.
Then confronting
embracing
redeeming the dissonance
I heard, felt
a new song
and saw astounded enemies
unclench fists
lay down weapons
face each other
and lend their voices
to the harmony.
Frantically awake,
I strained to catch fading sounds
to remember
then eased into a resolute smile
that the music would return
only as I shared my dream
with the world.

A CUP OF COLD WATER

The deepest, quietest thirst;
Unspoken need to be loved
unconditionally
for that which I have to offer.
Stretches of parched frustration
am I being heard?
Then: refreshing, redeeming
freely given
a new word
addresses my downcast spirit
and calls me by name.
I drink deeply of this encouragement
and praise my Creator
for sending someone
to minister to me
in the name of Christ.

ESCHATOLOGY

I saw a movie
with a happy ending:
my wife and I with a week free
to read and watch
listen and laugh
absorb sunshine love
and the utter, langorous pleasure
of sleeping in . . .
And wondered must there always be guilt
as if projecting fallen images
— a society gone awry —
is the answer;
art and life imitating dancing each other
to death?
I don't want that reality not just
for what were we made if not to redeem
to transform darkness
into grace and truth
healing light
Naivete?
Like early 50s sight seers
ooing and awing over the mushroom cloud
burgeoning in the non-too-distant desert;
calling that the dawn
of a new era?
I want the faith, the hope,
the greatest of these
No trite conclusions
But simply vision
a new heaven and a new earth
and the humility to be changed
by what I see.

Is your child safe?

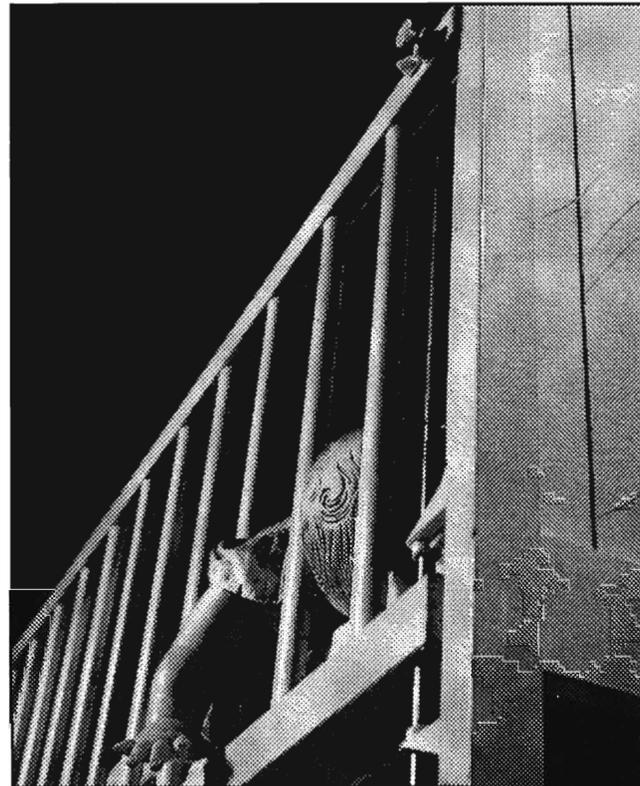
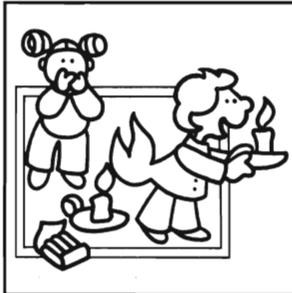
Each year thousands of children become victims of accidents in and around the home. You can reduce your child's risk of injury by ensuring a safe environment.

The federal government passed stringent new safety standards for cribs last fall. Make sure you select a crib that meets all safety standards, and keep it in good condition.

Remember that children's sleepwear and clothing can burn easily and that your child should not play near fireplaces, stoves or heaters. Polo-style pyjamas are safer than loose fitting nightgowns.

Provide close supervision if your child uses a walker, especially near stoves and electric cords, and ensure that stairways are closed off.

For more information on how you can protect your child, please contact the nearest office of Consumer and Corporate Affairs Canada.



Consumer & Corporate
Affairs Canada

Harvie Andre, Minister

Consommation et
Corporations Canada

Canada

An Excellent Translation of Peter G. Epp's Novel *Eine Mutter*

Reviewed by Harry Loewen

Agatchen: A Russian Mennonite Mother's Story by Peter G. Epp is No. 11 in an ongoing series of books on Mennonite life and culture sponsored by the Mennonite Literary Society and the chair in Mennonite Studies and published by Hyperion Press. This excellent translation promises to take its place alongside other important contributions to Mennonite literature and historiography made in recent years.

Peter Epp's novel *Agatchen (Eine Mutter)*, originally published in 1932, is unique among the novels dealing with Russian-Mennonite life toward the end of the nineteenth and early twentieth centuries. Most such novels, written by emigré writers such as Gerhard Toews, Peter J. Klassen and Hans Harder emphasize the dramatic, often violent, events and circumstances which brought to an end the idyllic life and world of the Russian Mennonites. Epp's *Agatchen* also deals with the passing of the traditional Mennonite life of wholeness and harmony, but the focus in this novel is not on the revolutionary overthrow of that world, but on the evolutionary, almost inevitable, changes brought about by factors beyond the control of the novel's characters.

In reading about the slow passage of time and the changes that result in the process, one is reminded of a nineteenth-century German-Austrian novelist, Adalbert Stifter (*Nachsommer*). According to Stifter, the gradual development in nature and in life, or the slow growth and gentle swaying of the grain in spring and summer are more interesting and significant than, for example, the violent upheavals in history or the volcanic eruptions in nature. Similarly Epp describes a world and human relationships and experiences which are subject to the natural laws of gradual development and change (On time and change in Epp's novel, see Peter Paul's fine article in *Visions and Realities*, ed. by H. Loewen and Al Reimer, Winnipeg: Hyperion Press, 1985). Only Arnold Dyck, another Mennonite emigré

writer, follows in his novel *Verloren in der Steppe* (1940s) a similar narrative technique.

This is not to say that there is little action and no drama in Epp's *Agatchen*. The novel does indeed include many stories, scenes and incidents about life and death situations, interpersonal, intergenerational and ideological conflicts, and even violence and bloodshed. But all these intense and painful human experiences are seen through the eyes of a mature woman whose deep faith and limitless love for her people and life enable her (and the reader) to know and understand much and to forgive all.

Agatchen, the eighty-year-old narrator, is realistically yet lovingly portrayed. She shares most of the characteristics, views, feelings and prejudices of her Mennonite villagers. She idealizes the old ways and dislikes the new, be it technology or political and religious innovations. She believes that German Mennonites should not marry Russian girls but find suitable partners among their own people. She is convinced that higher education, especially the kind that comes from outside the Mennonite colonies, is not only useless but also dangerous to the faith and traditional ways. But *Agatchen's* feelings and views are tempered by her disarming modesty and recognition that she may err or that she may not know all the facts concerning the views expressed. Above all, her many years of experience, wisdom, and her loving heart help her to remain generous, understanding and forgiving in the face of human frailty.

Like many Mennonites who lost their physical and spiritual homes in the aftermath of the revolutionary upheavals in Russia, Peter Epp also was forced to leave his homeland and emigrate to North America in the 1920s. After his studies in Germany and Switzerland prior to World War I and earning a doctorate in philosophy at the University of Basel, Epp went to Bluffton College and later to Ohio State University where he

mirror mix-up

YOHNE

HONEY

NAGEL

ANGEL

CRAHM

CHARM

NATIS

SATIN

WREFOL

FLOWER

HAPPY
MOTHER'S
DAY!



A necessary ingredient
for Mother's Day -



This edition we are announcing two winners:

Mrs. E. Schellenberg, of Winnipeg, is the winner of the March puzzle from among 13 entries.

Answers to the March puzzle are poser, worse, rated, spare, least, and swear.

In this edition we announce the winner of the February contest: Abe Hyde of Carman, who was chosen from among 46 entries.

Answers are lover, dream, swoon, music, memory, and mirrored.

The letters are to be re-arranged and written in the squares to form words. Letters which fall into the squares with circles are to be arranged to complete the answer at the bottom of the puzzle; the drawing to the right provides a clue.

A winner will be drawn from among the contest entries and the prize awarded.

Entries must be sent to the Mirror office by June 2, 1987.

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taught Russian and German for twenty-five years. Epp did not become bitter about his and his people's loss of homeland as some Mennonites did. Instead, like another emigré writer, Dietrich Neufeld (*A Russian Dance of Death*), Epp in his novel *Agatchen* seeks to understand the Russian Revolution and the fate of Russian Mennonites within the context and development of history. The novel thus not only illumines a dark period in Russian-Mennonite history but also contributes to a better understanding of the Mennonites and their place within the Russian environment.

Peter Epp tells his episodic story objectively and reflectively, focusing on the inner conflicts of his characters rather than relying on external action and stress for effect. By means of his matriarchal narrator the author is able to step back and let his main character tell the story as she experienced it. In describing the inner life of his narrator and other characters, Epp emphasizes those things which all human beings have in common. Moreover, by means of this technique Epp can resist the temptation to pass judgement upon individuals, groups and views — be they political or religious — he does not agree with. *Agatchen* is thus a novel not only about a Russian-Mennonite mother and her extended family, but also about universal human issues regardless of their time and locale.

We are fortunate that this significant novel found a most able translator and editor. As Al Reimer writes in the Foreword to the novel: "Dr. Pauls' translation is not only an accurate and sensitive rendering of the original, but indeed improves on it in the sense of tightening up its amorphous structure by removing minor inconsistencies and redundancies. This English version is, if anything, more readable than the original, but without losing any of its essential flavor or *Zeitgeist*."

Pauls has done what Al Reimer did with Hans Harder's novel *No Strangers in Exile*, namely modifying and improving the content and structure of the original where necessary so as to produce a better work in translation. In his Introduction to *Agatchen* Pauls explains what he did as translator-editor: "The reader who is familiar with *Eine Mutter* may notice some abridgments. . . . Nevertheless, the translation strives to recreate . . . the same illusion of the slow passage of time, leisurely but inexorable pace of events that the author tried to create. . . . There are also instances in which the original version has been expanded. Occasionally, the

narrator's philosophical musings have been elaborated to make them more consistent of her reflections elsewhere. . . . The formal structure of the novel has also been modified slightly. The number of chapters has been reduced from twenty-nine to twenty-six. Each chapter has been given a title, in keeping with the episodic nature of the novel."

Some readers may question this "tampering" with an original text. However, in a work of fiction, it might be argued, a good story well told is more important than reproducing an exact original. Such a recreation of imaginative literature is especially necessary where the original story is generally well written but lacks some of the narrative art and polish of an accomplished writer. The translator-editor thus becomes a collaborator with the author. The result of collaboration is often an improved literary work, as happens in this novel. Younger, often more critical, readers who no longer understand German and who will not read a work of fiction for its factual content only but look for literary value as well, will no doubt be grateful to Peter Pauls for offering them an improved Russian-Mennonite novel in English. (On translating ethnic literature, see Al Reimer's article "Translating Ethnic: The Translator as Critic, Editor, and Collaborator" in *Annals 4 German-Canadian Studies*, ed. by Karin G. Gürtler and Friedhelm Lach, Vancouver: CAUTG, 1983).

The book includes a genealogical chart to clarify *Agatchen*'s extended family relationships, a glossary of German names and words used in the text, and numerous photographs of buildings, implements and vehicles. The text is printed on quality paper and is relatively free of misprints. Both translator and publisher are to be commended for a work well done.

Peter G. Epp, Agatchen: A Russian Mennonite Mother's Story. Trans. and Edited by Peter Pauls (Winnipeg: Hyperion Press Limited, 1986). Paperback; 258 pages; Price: \$11.75, Mennonite Book Club price. The book may be ordered from Mennonite Book Club, 208-1317 Portage Avenue, Winnipeg, MB. R3G 0V3.

Salt team brings flavor of service to Winnipeg

Heidi Tucker is sitting in the living room, knitting and chatting candidly with a visitor until the last of her roommates arrives home. The homey smell of a seven-layer casserole wafts from the kitchen.

"Having this year off from school or working or anything like that has given me the chance to find out who I am. When I came into SALT I thought I knew everything — I was 19 years old and I knew everything," she confesses. "But I've had to look deep at myself. Just through talking with my co-workers I've realized that I *don't* know everything."

On the other hand, struggling with a challenging service assignment has been a God-given opportunity to grow and learn, she says. As a participant in the 11-month Serve and Learn Together (SALT) program for young people sponsored by Mennonite Central Committee Canada, she has been working with children at the Young Parents Community Centre, a drop-in centre for single mothers in Winnipeg.

"I went into it thinking 'anybody can do day care'. But I found out differently. It was just what I needed. God knew exactly where to put me where I would be challenged the most." Children at the Centre are sometimes the victims of abuse and other family problems, who need as much love as she can give.

That experience of challenging service, coupled with living in a SALT

"unit" in another province and studying Christian life with a mature leader, is what makes the SALT Canada program a unique opportunity for young people aged 17 to 20.

It may seem less glamorous than some other short-term ministry programs for young adults, but SALT offers both solid opportunities for Christian service and plenty of fun — in an atmosphere that encourages Anabaptist distinctives such as personal Christian commitment, a concern for ministry to the whole person, and a peace witness. Each of the three SALT units in Canada (in Vancouver, Stouffville, Ont. and Winnipeg) is sponsored by a local Mennonite church.

Although SALT includes both young men and women, this year's Winnipeg unit happens to be all-female. Heidi shares a house in a low-income district of Winnipeg with five others, plus a budgie named Sieben (meaning "Seven" and named after unit leader Tim Reimer led a discussion on symbolic numbers in the Bible).

Ruby Boehr, of Watrous, Sask., and Kerry Shantz of Baden, Ont., both work at Hope Centre, which provides day programs for mentally handicapped adults. Elma Bergen, of Neuenlage, Sask., helps plan recreational activities for residents of the Bethania Mennonite Personal Care Home. Julie Snyder of

Waterloo, Ont., works with children at the Carter Day Care Centre. Terri Biernacki, of Breslau, Ont., enjoys the friendships she's developing with senior citizens working in a home care program.

The unit has been sponsored for the past ten years by the Aberdeen Evangelical Mennonite Church, whose membership now includes several SALT alumni and other enthusiastic supporters. As a sign of the church's commitment, two members recently made the down payment on a house which will provide permanent quarters for the unit.

A church committee helps find appropriate service opportunities and gives guidance to leaders Tim and Laverna Reimer. Each of the SALTERs are matched with an "adopted family" in the church to make them feel more at home, and they in return contribute to the life of the church by helping with music, typing the bulletin, looking after toddlers during the service, teaching Sunday School and cleaning the building.

The SALTERs, some away from home the first time, cooperate on household chores. They also participate in organized study led by Tim or a guest speaker, on a variety of topics involving the Bible and Christian life. Recently, the group has been discussing "the church" — what it is, how it functions and what it should be and do. They have also been working on an assignment called "It's Not Fair!", in which they are to choose an example of injustice in our society, come up with some possible ways of correcting it, and take action on one of the suggested solutions.

Living on a typical voluntary service worker's budget (basic living expenses plus \$50 a month) encourages creativity when it comes to planning activities. During the last few months the group has enjoyed a wiener roast, hockey game and concert, plus videos, tobogganing, and "bus-hopping" — sight-seeing in town using a monthly bus pass. SALTERs also get lots of recreational mileage out of birthdays and other celebrations.

Beyond keeping the costs of the program low (SALTERs pay only for their transportation to and from home), the small allowance provides a lesson in simple living.

"I think the lifestyle thing has been really important for me," says Julie. "You have to put yourself into the frame of mind that you just aren't going to have the latest styles of clothes and be happy with that. It's made me more aware that I should be able to accept people where



The Aberdeen SALT unit in Winnipeg includes, from left: Ruby Boehr, Kerry Shantz, Elma Bergen, Julie Snyder (kneeling), Terri Biernacki, and Heidi Tucker.

they're at — whether in their Christian pilgrimage or their economic situation — and not judge from first appearances."

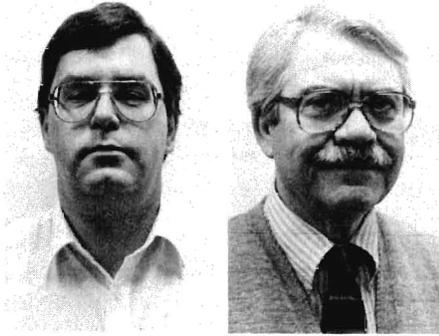
As for leaders Tim and LaVerna, says Ruby: "They're excellent, A-OK, superb." Julie adds, "Tim really makes the Bible exciting. It really begins to come alive a lot more when you get into it."

There are hassles of various sorts, from personal conflicts to the aftermath of a fender-bender. The group and leaders meet formally once a week to iron out problems and plan upcoming events.

"I grew up more or less by myself, so living with more than two at a time has been a challenge," says Elma, others nodding agreement. "Something you can't measure is the bond that develops, that closeness when you live with six people," adds Heidi. "There will always be a bond there, yet none of us, if we had met on the street, would probably have chosen each other to live with."

The closeness of that bond will probably be evident May 15-17, when the church hosts a reunion of former SALT-ers who have been part of the unit for the past decade.

For more information about SALT, contact your provincial MCC office.



Don Radford

Vic Penner

Don Radford has been appointed editor of the *Red River Valley Echo*, replacing **Vic Penner** who retired on March 21 after serving as editor for almost 35 years. Vic's wife, **Olly Penner**, recently retired from CFAM in Altona following a long career with the station.

Vern Ratzlaff and his wife **Helen** have returned home following several years of service with MCC in Egypt. Vern has accepted the pastorate of Nutana Park Church in Saskatoon.

John and Norma Thiessen, who have spent two terms with MCC in Berlin, will be returning home this summer. They have recently been living and working in East Berlin as guests of the East Berlin Mennonite Community. They are members of the Charleswood Mennonite Church.

The **Steinbach Regional High School** band and vocal ensemble were selected to attend Music Festival Canada, a five-day event in Ottawa, following outstanding performances at the Brandon Jazz Festival in which a total of 40 groups from across Manitoba participated. The band and ensemble are directed by Ed Hildebrand.

David and Karin (Neufeld) Peters are moving to The Pas, Manitoba, to work in a medical practice. They are both 1986 graduates of the University of Manitoba Faculty of Medicine, and have just completed one year of internship in Montreal. David is the son of Peter and Margaret Peters, currently serving with MCC in India, and Karin is the daughter of Mr. and Mrs. John Neufeld of Winnipeg.

Cathy Peters is beginning a two-year term as a research assistant with MCC in Akron, PA. A recent graduate of the University of Manitoba, Cathy is the Daughter of Peter and Margaret Peters and a member of Charleswood Mennonite Church.

Manitoba news

A **new congregation**, an offshoot of Bethel Mennonite Church, is meeting regularly each Sunday in Westgate's multi-purpose room.

Phil Enns of Triple-E Canada Ltd. in Winkler has donated four original oil paintings by artist Victor Friesen for the foyer of Eden Mental Health Centre in Winkler. Friesen was born in Lyesnoye, Ukraine, and came to Canada in 1924. He studied at the Winnipeg School of Art and the Banff School of Fine Arts. He was a member of the Manitoba Society of Artists.

Conrad Grebel College president Ralph Lebold recently presented a portrait of the late Dr. Frank H. Epp to Epp's wife, Helen, and two daughters, Esther Epp-Tiessen, and Marlene, of Waterloo. The portrait was hung in the College Board Room. Frank Epp died in January 1986 after a lengthy illness that followed heart surgery. He was professor of history at Conrad Grebel College from 1971 to 1986, and served as president of the college from 1973 to 1979. Epp's years as president were marked by student growth, significant program initiatives, and facility expansion. The peace and conflict studies and music programs, in particular, developed during Epp's years as president.

The annual **Mennonite Central Committee Relief Sale** will be held Saturday, September 19, at the Morris Stampede Grounds. According to the Relief Sale Chairman Anton Kehler, donations for the sale are being accepted by representatives of many area Mennonite churches. Trailers will likely be set up where donated articles can be deposited. Several hundred people are involved with the sale and all are unpaid volunteers. Donations of food, furniture, machinery — almost anything — are accepted. Very popular in the last sales have been the large bed quilts made by the different Mennonite church ladies' aides. One quilt last year sold for \$2,000. Two auction rings are being planned for this year's sale so that items can be sold quicker and visitors can pick the ring selling items of their interest. Mr. Kehler said the \$120,000 raised at the 1986 sale went for development and relief work in Zaire, Lebanon and Philippines. Some 6,000 people attended.



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MCC CANADA PASSES \$18 MILLION BUDGET

The board of **Mennonite Central Committee Canada** approved a budget of \$18 million and discussed subjects ranging from abortion to relations with government during its annual meeting in Winnipeg, Jan. 22 to 24. Nearly all of the increase in MCC Canada's proposed spending will be applied to overseas programs: \$15.4 million compared to \$12.6 million in 1986. The cost of Canadian service programs, administration, maintenance of the Ottawa office and other programs in Canada will increase to \$2,648,000, up less than 6 per cent from 1986.

The 29-member board also agreed, somewhat reluctantly, to complete the payment of the new office building in Winnipeg with a transfer of general funds. It had been hoped that the \$1.4 million cost of the new facility, the first to be co-owned with MCC Manitoba rather than rented by MCC Canada, would be covered through designated contributions. Each provincial MCC was to have raised a share of the cost calculated according to its percentage of the constituency. But donations for that purpose have been slow in coming, necessitating the use of general funds.

Mennonite Central Committee Canada's Native Gardening program, now in its tenth year, continues to attract new inquiries from native leaders interested in having Christian volunteers spend the summer encouraging backyard agriculture in their communities.

Gardeners spend four months in the communities living in houses, sometimes tents, provided by the local people. Paying for seeds and implements is the responsibility of the local families. Minimal but appropriate technology, including rototillers, hoes, rakes and shovels is enough.

AFRICAN GROWTH PUSHES WORLD MEMBERSHIP TO 774,000

Worldwide 1986 membership totals for Mennonite and related churches comes to 774,000, according to a world membership summary compiled by the Mennonite World Conference office.

This figure marks an increase of just over 6 percent since the last such compilation, made for the *Mennonite World Handbook 1984 Supplement*.

Country-by-country and year-to-year comparisons can sometimes be misleading, due to changes and differences in reporting methods and the fact that in many cases updated figures are not reported every year. However, according to the available data, the largest growth by far over the past two years has been in Africa, where total membership increased from 107,267 in 1984 to 136,930 in the 1986 survey.

Zaire accounts for most of the continent's change, with a current membership in three conferences of 92,583, compared to 66,408 two years ago, an increase of 39.4 percent. Zaire now counts almost 12 percent of all the Mennonites in the world. Another way of putting it: nearly one of every eight members of Mennonite and related churches today is Zairian. If current trends continue, Zaire could surpass Canada as the second-ranking Mennonite nation by the end of this decade.

Other African nations reporting increases since 1984 include Angola (up to 300 from 192), Burkina Faso (up to 34 from 13), Tanzania (up to 14,441 from 13,616) and Zimbabwe (up to 7,718 from 5,184).

Another region reporting sizable growth was the Caribbean, Central and South America, with an increase of 7

percent, from 76,229 in 1984 to 81,782 in 1986. Increases in many of the small church conferences throughout the region combined for the overall jump. The current listing includes 72 church conferences in 23 nations, by far the most for any region.

Asian churches reported a small gain from 113,554 in 1984 to 114,828 in 1986. North American membership rose by slightly over 2 percent, from 339,991 in 1984 to 347,700. Europe's membership was virtually unchanged — 92,693 in 1984 and 92,500 in 1986.

The overall totals reflect a continuing shift in Mennonite population, with churches of the two-thirds world (African, Asia, Central and South America) rapidly gaining on the churches of North America and Europe.

GC BOARD PARES 86-87 BUDGET

Budget concerns overshadowed the annual Council of Boards sessions held in Winnipeg, February 5-7. Congregational donations for 1986 amounted to 90.3 percent of the amount budgeted, resulting in a deficit position for the Conference of Mennonites in Canada.

In light of this situation, the General Board instructed the program boards to reduce 1987 expenditures to 1986 actual income, and plan for only four percent increases for the 1988 and 1989 budget years. This directive left both Native Ministries and the Canadian Mennonite Bible College board in serious financial situations, since a large percentage of both these budgets is consumed by salaries.

General board, which administers the overall program as well as several committees, led the way in the restraint measures by trimming programs and transferring \$8,000 to the budget of Native Ministries. In addition, administrative staff time was trimmed with the reduction and reclassification of a support staff position and the reduction of the General Secretary's position to 80 percent retroactive to January 1 and 60 percent effective September 1. In light of the current financial crisis and the expressed call for stewardship education, the general board presented an initial plan to strengthen conference stewardship efforts.

The new **Mennonite Your Way Directory V** is now available for \$9 per copy, and can be ordered at Mennonite Your Way, Box 1525, Salunga, PA 17538.



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CENTRE GETS CATCH-UP

The Mennonite Heritage Centre archives were recently informed that the Canada Council of Archives will extend its grant to help in reducing backlog cataloguing of the MHCA collection. The first grant of its kind was received in the fall of 1986. Its continuation will mean that work can continue in this program, at least to the end of 1987.

Peter H. Rempel of Winnipeg, who completed the first phase of this work, has consented to continue under the terms of the grant extension, which provides about \$12,000 to the program. In this phase of backlog reduction attention will be given especially to cataloguing the growing photo/slide collection, as well as the maps in the MHCA at present.

Complete finding aids now exist for the materials which were processed in the first term of the grant.

FINANCIAL PRESSURES EASE WITH GIFTS

Donations totalling \$105,000 have been pledged to Canadian Mennonite Bible College for 1988, alleviating for the time being the college's financial pressures. At the Council of Boards meetings held in Winnipeg in February, the CMBC board decided to terminate a faculty position in the music department by June 1988 due to financial restrictions. These donations allow the college to continue that position. As a result, music professor Dietrich Bartel has been appointed for a further two-year period, beginning in September, 1987.

Of the \$105,000 pledged, \$50,000 is specifically designated for the practical theology program, \$25,000 to the music department, and the remainder to the music and practical theology programs.

On March 18 Arnold Dueck, director of Back to the Bible Broadcast's Canadian ministry, and Clarence Reimer, of C. Reimer Advertising Ltd. presented Elmer Hildebrand, president of Golden West Broadcasting, with a plaque to commemorate 30 years of continuous broadcasting on the company's originating station, CFAM Radio 950, Altona, Man.

Jane Harms, Canadian coordinator for the commission on overseas mission, has accepted duties as part-time coordinator for the European ministries committee of the Conference of Mennonites in Canada.

Joel Martin has resigned from his position as sports coordinator at CMBC. He plans to move to Montreal.

CONCERT TIME SUNDAY, MAY 24

The spring concert of the Mennonite Community Orchestra will be held at the Mennonite Brethren College Institute, 173 Talbot Avenue, at 3 p.m., Sunday, May 24.

The program includes three works by J. S. Bach, and other works by Antonio Vivaldi, Tommaso Albinoni, and Richard Rogers.

Soloists include Ken Doerksen, organ, Derek Tuba and Patricia Ng, recorders, Karen Klassen, violin, Alex Hiebert, mandolin, and the choirs of Westgate Collegiate Institute, and the Mennonite Brethren Collegiate Institute.

Tickets may be purchased at the door,

Administrative Officer

The MIC is seeking an individual to provide a wide range of accounting and administrative services. Reporting to the Executive Secretary, the incumbent will supervise administrative staff, manage Council's bank accounts and investments, maintain the financial accounts of the Council, prepare financial reports and analyses, manage the administrative policies of the Council, design and review systems and procedures to improve efficiency, develop and maintain appropriate system files, computer data base and programs for management direction and control, manage information system use and input computer data, and prepare relevant correspondence and reports.

Post secondary education in accounting or business administration with minimum three to five years experience in an administrative capacity; experience in all phases of accounting work including financial statement preparation; excellent analytical skills; strong interpersonal skills, organizational abilities, and written and oral communication skills; ability to supervise, train and develop personnel; and a typing speed of 50-60 wpm are required. Experience with computerized information systems; knowledge of Lotus 123 and data base software; experience in budget preparation; and fluency in languages other than English are definite assets.

Salary: \$25,000 - \$32,000 per annum D.O.Q., and comprehensive benefits package

Clerk-Typist

The MIC is seeking an individual to provide a wide range of secretarial and support services. Under the general direction of the Administrative Officer, the incumbent will type correspondence, reports, etc., coordinate the preparation of bilingual material, arrange meeting space, provide clerical assistance, and act as recording secretary at meetings.

High School graduation with a minimum of two years related experience, fluency in English and French, accurate typing 60-65 wpm, transcription experience, excellent organizational and interpersonal skills, and the ability to work independently are required. Familiarity with word processing equipment, knowledge of speedwriting/shorthand, and knowledge of languages in addition to English and French are definite assets.

Salary: \$13,800 - \$18,500 per annum D.O.Q., and comprehensive benefits package.

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Refugees are people in need: one church's experience

by Herman Rempel

The very positive reaction of refugees, that is, genuine refugees, when they arrive in Canada and have had time to look around and get their breath, makes the effort of a voluntary supporting group very much worthwhile. Over a year ago, the Morden Bergthaler Church members decided to provide support for a refugee family from El Salvador. With this project in mind, seventeen members of the church volunteered \$1,000 each to purchase a house trailer in which to accommodate such a family when they arrived.

After what seemed an interminable period of waiting we received word that a family of six was being processed in Atlanta, Georgia, by the staff of the Canadian consulate for refugee status in Canada. Information about this family was slow in coming. After waiting for over six months we were getting anxious. Everything in the house trailer was in readiness. It had been cleaned and fully furnished by voluntary church workers and the members of the church had been extremely generous. Even the fridge had been fully stocked.

Finally we received word that they were on the way and would be arriving in Morden August 4, 1986. The church council had appointed three couples as a committee to receive the refugees when they arrived and to look after their welfare in general. At the appointed time they were at the church with great expectations making sure they were there when the refugees arrived. We had no way of knowing at what time of the day they would be here so there was always someone there from nine in the morning until five in the afternoon, when they finally arrived.

The new arrivals were Felicita and Ignacio Urquilla with their children, 15-year-old Irma, 10-year-old José Manuel, five-year-old America and two-year-old Belize. (The reader will no doubt have guessed that "America" was named after the good old USA and "Belize" after Belize, formerly the British Honduras.) These two children had been born in the countries after which they were named. It seemed that America was born in Central America but she was nevertheless named after the USA. This is certainly one way of showing appreciation for the hosting country. It is, however, doubtful that there is a

"Canada" in the offing since Ignacio is 56 and Felicita 46. In any case, this gives us some indication of how long this family has been on the move. They spent over a year in Belize, several months in Nicaragua and six months under a Presbyterian church in the area of Atlanta, a long time to be without a country and without security of any kind. Their desire to reach Canada, the land of security and opportunity, was intense. This was especially so with this family of four young children.

Understandably, they arrived at our church somewhat travel-weary.

In Winnipeg, where the Urquillas had some acquaintances, word had reached their friends that the Urquillas were on their way, so a group of eight or nine Salvadoran folks were there to meet them. The meeting between the Winnipeg group and the new arrivals was a sight to behold; actually we could only guess from what we saw how eager they had been to see each other for we could understand none of the excited and accelerated chatter in Spanish. The embraces, the handshakes and the conversation did not abate for at least thirty minutes. The Urquilla's friends spoke some English, so between breaths they translated some of their conversation for us. It appears that they all left El Salvador together under dangerous circumstances and hadn't seen each other for several years. They had much to talk about.

After a day's rest the process of introducing them to the church members and to the community began. The church, the school, the shopping centres, etc. were points of interest to them. Interpreters were contacted and communication between us became less constrained.

A job had to be found for Ignacio. When the applications for the above had been completed a job was found for him at the Pembina Poultry Plant, where he was to help prepare poultry for processing. The manager of the poultry plant, Jake Zacharias, who is incidentally also the chairman of the Morden Bergthaler Church council, said that Ignacio was an excellent worker and did his work with zest and vigour. Ignacio worked there till Christmas, when the opportunity opened up for both parents to take an Adult English Training course

through the Department of Manpower and Immigration. The allowances they receive during this training period is very helpful in making it easier for this family to become self-sufficient. Their course will continue until June.

But the refugee who created a flurry of publicity was Ronaldo Galvez, another Salvadoran refugee. When the Bergthaler congregation learned that there was a lone Salvadoran refugee wandering about in the USA, they decided that there was room for one more in Morden. Father Sinner, a Catholic priest from Fargo and a member of the sanctuary movement (a recipient of the Prairie Peace Award for his work with refugees), brought Ronaldo to Emerson where the immigration officer provided him with a one-month minister's permit which allowed him to stay in Canada for one month, without status, while they investigated his background. Following a month's wait his status will be reviewed and if nothing untoward turns up he will become a landed immigrant under the sponsorship of the Morden Bergthaler church. The news media caught wind of this young man's plight and met him at the Emerson immigration office. The details of Father Sinner's efforts to get him into Canada were reported in the *Winnipeg Free Press* and Father Sinner was interviewed by Peter Warren on CJOB.

As a footnote it should be mentioned that a person on a minister's permit has no status in Canada. Consequently that person is not eligible for any government support such as welfare or training grants, nor is he eligible to work in Canada. Here it is the privilege of the church to step in and support him totally until the immigration department resolves his fate. I should also note here that this account is only a brief summary of the activities and responsibilities of the church in regard to the sponsoring of our refugees. Regular reports are given to the church regarding the refugees and the church has fully supported the committee in its work.



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Koop enn Bua Beseatje Dee Kjeenejen Fonn Virgil

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Koop enn Bua senn je aul weens eenmol ferhää enn Ontario jewäse, oba daut wea aune huptje, ea de Kjeenejen enn Virgil ääre Residens haud enn aus Virgil noch de Enjlenda jehead.

Jo Lied, easchtens wua enn Gottes Mennistewelt ess Virgil? Na, fe dee Bennendarpa, daut heet dee Lied dee enn Winnipejch enn dee Goferstapp rundomm wone, woa etj feseatje dietlich tomoake wua enn waut Virgil ess. Daut ess en Darp proppenditj foll Menniste, mett blooss en poa Philista dee de Rajchtjeleeweje noch nijch wajch jepiesat ha, enn soo aus se daut enne Teautasproak saje, "It's just off Broadway." Aulsoo wann de fiarende Birja fonn Virgil opp Reise senn, enn an de Kaum schwalt, enn se waut fäastale welle, saje se, see sent fomm nojelääjenen Stautje, Niagara-on-the-Lake, wiels doa ess je too Ea fonn däm Haunsworscht Bernhard Shaw, ne groote Komeedjebood, enn daut kjane dee bowaschte Tiandusent aula, enn doamet felt dann uck soon Glauns äwa Virgil. Bat soo aus wann de Lied fonn "Kulle" äwabrestijch saje see senn fonn Wintjla.

Enn met Koop enn Bua ääre tweede Reis nom Ooste kaum daut soo. Koop haud aul en Stoot met Rietinj enn Ferrentjinniss emm Alboage enn emm Dume too doone jehaut enn dee Taunte Trutjes bie Steinbach haude sitj aun am aul gauns schiemijch jeräwe. Doaräwa wea hee uck ditt Joa oppe groote Konferens enn Saskatoon jewäse. Doa wort fäl äwa maunchet waut ferrentij enn fedreit wea jerät enn too Aufwatjlinj haud Koop mett sien Frint, Ditje Doft fomm Ooste, jenobat. Dee meend bie an wea soone Trajchtmoaksche daut wann dee blooss Kjap soo trajchtstale kunn aus dee aundre Liefdeele, dann wea aulen jeholpe. Dee bruckt uck nijch mol Oom

Oral Roberts sien TV fonn Tulsa. Dan horjcht Koop opp enn hee beschloot oppe Stad sitj dee mol mett siene Weedoag oppseateje. Bua boot sitj aun mett to foare wiels hee jeheat haud daut enn dee selwsje Jääjend wea fe sienem emfintlijchen Moage een biblischet Retsapt to hole woont doa enn Mause produtsiat wort, enn fleijcht noch bäta wea aus de Huttra bie Elie äa Botbloomesauf.

Nom Drasche foare see dan soo meddasatjes Rejchtung südooste. Enn Virgil aunjekome enn omm sitj too fejewessre wua dee Kjniblasche wond, hilde Koop enn Bua biem Droschtjehaudel fonn Frint Ditje Doft aun. Aus se dann fruage wua dee Trajchtmoaksche ääre Emfangstow haud, wort Doft earenst enn meend auf Koop sitj dann uck aul opp aules jefoat jemoakt haud. Hee gauf auntoofestone daut wea bie ar fleijcht nijch aules kratjt soo aus bie enn O.H.I.P. ooda Manitoba Medical, Koppklaua. Dee foot hartshoft too enn drood too Tiede "eenem gauns too näme." "Etj woa daut aul stande kjenne," meend Koop. Oba daut met däm stande sull noch too Proow kome. Enn too Bua meend Doft hee haud kratjt dee selwsje Moagebeschweade enn haud daut Retsapt opp Loaga woont Paulus oba leida nijch utfealijch beschräwe haud. Hee hold daut ute Koma enn säd, derjch Schlopmetisijtheit haud daut dochwoll en bät too lang enne Sonn jestone enn doaderjch Jeist jetjääje. Oba mett däm Retsapt wort daut meist emma soo, daut soogo onse Menniste sitj aul meist opp soon Onjletj spetste. Hee rot Koop hee wudd am uck jearn toom tweeden mol endreppa daut am de Ridjgrad mucht bie de Trajchtmoaksche stiew bliewe.

Jenuach, see funge no äa Tsiel han, stalde sitj fäa enn waut an schod enn daut se fonn wiets jekome weare. Nu frinteld an soone koasche mennische Taunte aun daut Koop enn Bua de Welt foll Wauditj enn Wooljefaula fäakaum. Dee Tautesuage blintjade enn blentjade, dee Kopp opp woonem een schmocket Schups saut, schedelt enn netjt, enn fetale . . . daut soogo Bua, dee nijch oppen Mul jefolle, nijch too Wuat kaum. Koop mortj oba ääre Henj enn sach daut et dee soo fientjes leet daut hee fruach auf äa Foda Groff-Schmett Panna wea ooda auf see Tus fäl Kjeaj toom maltje jehaut haude? Daut kjisad dee Taunte Trajchtmoaksche doch meist enn see ertjläad Koop daut see mett ääre Henj soowaut nijch aunfoot — enn nu wea mol Tiet daut see ääre Fachkunst bewiese wudd.

Koop must sitj de Mau optjremple enn dann foot see am tooeascht gauns sachetjes aum Alboage enn Dume enn stritjeld enn beputad enn betuttad . . . Oba gauns haustijch wrunk see am dän Oarm aus een Tobbdauk nom Oppwusch! Hotsdrot! One doaraun too dentje enn woone majestätische Jääjengewoat hee wea, enn daut hee seit Liesbett II äa Besuch aul nijch soone Knetjse jeseene haud, muak hee mett beid Been toojlitj soon kratjten Fruestjnetjs, daut Bua uck fuats rejead, enn am de rajchte Haunt no de Mets fua. Dee "Kjeenejen" nobad enn oakad aun Koop blooss wieda enn dee Unjadon fonn'e Kjeenejen muak blooss enn eenem fuat Kjnetjstjes mett jieda Hauntbewääjung fonn'e Kjeenejen. Entlijch weare Koop sien Alboage enn Dume bewääjlijch enn schlaup jeworde enn de Kjneejes bieaun uck. "Na," plintjad de Kjeenejen Bua too, "meenst miene Finjasch habe daut aune Kjlempe jeleat?" "Nä, gauns bestemt nijch enn Koop haft daut uck aul meist fonn Anfang ennjeseene daut see weens fomm Odel sent. Am steit daut dann Kjnetjsemoake noch soo fäa fonn'e Kjeisaschtiet enn Russlaund, daut am daut blooss tweede Natua wea aus am daut Lijcht oppjintj wäa see weare. See habe woll aul mea Mensche enne Kjnee jedräwe aus de measchte Prädja?"

Aus dee twee Müsdarpa enne Koa kroope meend Koop dee Behaudlung haud woll jeholpe enn hee haud daut goot stande kunt, oba hee wudd fäaschlone bie Doft nochmol daut Husmeddel aansate omm dee Kua too füllstendje. Aus se dann too dree saute enn de Artsnei ennjegote wea, stade see toop enn säde aundachtsfoll, "To the Queen."
mm

NEW HOME FOR FURNITURE FIRM

Palliser Furniture has expanded its production with a new 343,000 square foot facility located on a 40 acre site in Winnipeg.

The modern, one-level facility features 308,000 square feet of manufacturing space, 16,000 square feet of office and employee facilities and 19,000 square feet for a corporate showroom. The building will also house the corporate photography studio.

The plant will produce contemporary particle board laminated furniture, a style category which the company has pioneered over the past 14 years. Palliser is a leader in the utilization of the various forms of laminates and thin papers for use in furniture production.

The new facility, operated as an independent division called "Logic," is an integrated facility with two high-speed laminating presses, a number of computerized panel saws and the ability to wrap mouldings in papers or veneers. Logic will act as a component source for the Palliser plant in Fargo, the DeFehr Division, as well as components to produce its own products.

In addition to the components for the other plants, the Logic Division will produce approximately 1200 pieces of finished furniture per day. It is anticipated that half of the production will be distributed to the Canadian market and half to the American market.

The opening of the Logic Division will permit the 450,000 square foot DeFehr Division to focus more attention on wood and veneer furniture. The DeFehr Division is developing its own veneer capability and expects to broaden its line of furniture in the medium price range.

This expansion therefore allows the company to offer a wider selection of both laminated and wood products. The combined capacity of the two factories will be about 75 million dollars, making it the largest manufacturer of casegoods in Canada and one of the largest casegoods complexes in North America.

Peter Siemens has been appointed general manager of the Logic Division. He served previously as technical director of the DeFehr Division. Sales and product manager is **Ben Horch**, who held a similar position at the Fargo Division. Plant manager is **John Olfert**, who has moved from the DeFehr Division.

Bericht des 13. Manitoba German Language Contests

Am Abend des 21. Februars 1987 fand in der Universität von Manitoba, genauer gesagt in der Great Hall des University College, die Preisverleihung des 13. Manitoba German Language Contests statt. Bevor die eingeladenen 102 Schüler an diesem Bankett teilnehmen durften, mussten sie mehrere Deutschprüfungen bestehen, um sich aus den insgesamt 1200 Junior und Senior-High-Schülern als Endteilnehmer qualifizieren zu können. Der 1. Test wurde bereits im Oktober 1986 an ca. 70 Schulen Manitobas geschickt, in denen Deutsch gelehrt wird. Der Test bestand aus 2 Teilen, die innerhalb 2 Wochen geschrieben werden mussten. Im 1. Teil wurden vorwiegend grammatikalische Fähigkeiten geprüft, während die Forderung des 2. Teils aus einem Lückentest und einem Aufsatz bestand.

In diesem Jahr boten wir den Schülern wiederum 3 Hauptkategorien an: A = für Schüler aus dem hochdeutschsprachlichen Bereich; B = für Schüler aus dem plattdeutschsprachlichen Bereich; und C = für Schüler ohne deutschsprachlichen Hintergrund.

Jede Hauptgruppe wurde mit den Klassenstufen 7/8, 9/10, 11/12 kombiniert. Dadurch konnte jeder Schüler innerhalb seiner Altersgruppe und seines deutschsprachlichen Bereichs wetteifern. Alle Schulen wurden in 9 Regionen eingeteilt, wobei die Privat- und Samstagsschulen der Fairness halber eigene Regionen bildeten. Aus jeder Region wurden nun die 2 besten Schüler einer jeden Gruppe zur Universität eingeladen, um an den Endauscheidungen teilnehmen zu können. Am Morgen des Banketts wurden diese 102 Schüler von hochqualifizierten Deutschlehrern geprüft. Jeder Schüler musste einen Hör- und einen Leseverständnistest absolvieren und sich zum Schluss einem Interview unterziehen.

Aus jeder Gruppe wurden dann die 3 Besten herausgesucht und am Abend als Gewinner bekanntgegeben. Als Preise winkten u.a. 3 Deutschlandreisen, 2 Computer-Systeme, diverse Koffer-radios, Wochenendreisen ins deutschsprachige Camp, eine zweiwöchige Reise ins Concordia Sprachcamp in Minnesota, Walkmangeräte, Kassetten, Opernkarten, Radiowecker und viele, viele Bücher.

Dank des Goethe-Instituts und des deutschen Konsulats in Edmonton

konnten wir jedem Endteilnehmer ein Buch und ein Zertifikat als Anerkennung überreichen. Als Gastsprecherin durften wir Judy Wasylicia-Leis, Minister of Culture, Heritage and Recreation begrüßen. Mrs. Wasylicia-Leis beeindruckte die Gäste des Abends mit ihrer deutsch-englischen Ansprache insbesondere, weil sie die Wichtigkeit einer 2. Sprache in unserer modernen Gesellschaft hervorhob. Ausserdem erfreute uns der Deutschchor der Princess-Margaret Schule mit einigen Liedern, und die beiden Gedichtwettbewerbbesieger von 1987 sagten dem Publikum ihre Verse auf.

Ich möchte die Gelegenheit wahrnehmen und an dieser Stelle allen Kollegen danken, die den Sprachwettbewerb unterstützt haben, sowie den vielen Geschäfts- und Privatleuten, ohne die wir niemals den Wettbewerb in diesem Rahmen hätten durchführen können.

Eva-Maria Barmeier
Wettbewerb-Koordinatorin

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Rund um die Glatze

von Peter W. Regier

Grosses ist in diesem Jahrhundert auf dem Gebiet der Medizin und in der Verschönerung des Menschen getan worden. Aber gegen die Glatze ist noch kein richtiges Kraut gewachsen. Um es mit einer modernen Redewendung zu sagen: „Wir müssen mit ihr leben.“

Man ist sich auch gar nicht einig, was die Glatze verursacht. Freuen kann sich

wohl keiner dazu. Nicht der, der sie hat, auch nicht der, der sie sehen muss. Zwei Jungen sehen einen Herrn mit Glatze. Da sagt der eine: „Der hat es gut, der braucht sich kaum zu kämmen.“ Der andere meint: „Ja, aber wieviel Gesicht muss er waschen.“ Auf alle Fälle, sie ist bestimmt eines der harmlosesten Kreuze, die der Mensch tragen muss.

Die Versuche gegen die Glatze sind

Stückwerk. Mein Freund z.B. lässt neben der Glatze die Haare recht lang wachsen, kämmt sie über die Glatze und es scheint ein gelungenes Werk zu sein. Wenn er aber niesen muss, ist alles dahin. Also, immer den Kamm zur Hand haben. Der Scheitel verläuft dicht überm Ohr. Was er bei Glatteis tut, weiss ich nicht, denn unlängst wurde ich gewarnt, den Scheitel doch genau in der Mitte zu kämmen, um nicht das Gleichgewicht zu verlieren wenn es draussen glatt ist.

Die Entstehung der Glatze wird so erklärt:

1) Indem der Mann durch forschen und studieren immer klüger wird, nimmt auch das Volumen seines Hirnes zu. Dabei muss sich der „Gemütsdeckel“ strecken und mehr Raum machen. Dabei werden Zellen, die das Wachsen des Haares gewährleisten, zerstört. Fazit: Ein heller Kopf in jeder Beziehung. Das ist nicht nur ein Seitenhieb auf die Frauen. Mir gefällt diese Theorie auch nicht. Nur meinetwegen dagegen anzurennen scheint mir doch etwas gewagt. Aber es gibt doch so viele Männer mit üppigem Haarwuchs, die Grossartiges geleistet haben. „Alle wissenschaftlichen Theorien sind eines Tages überholt, oder werden verfeinert,“ sagte mal ein Professor. Na also. Warum den Kopf hängen lassen?

2) Eine Glatze kann auch durch Reibung entstehen. Wenn z.B. jemandes Bett längere Zeit zu kurz gewesen ist. Aus welcher Richtung diese Meinung kommt, ist unschwer zu erraten.

3) Eine Glatze kann auch die Erfüllung eines Wunsches sein. Wenn in jungen Jahren das Mädchen den Besuch ihres Freundes erwartete, hat sie zu intensiv hellen Mondschein für den Abend gewünscht. Nachher bekam sie Mondschein. Tag und Nacht. Niemals abnehmend. Immer zunehmend.

Für die Exaktheit obiger Ausführungen verbürgt sich der Autor nicht.

mm

Der Musikant

von Harry Loewen

Exzentrische Menschen, denen man in den Städten überall begegnet, haben mich immer schon fasziniert. Einerseits widerstrebt sich in uns etwas, diese Menschen anzunehmen und zu verstehen wollen. Andererseits haben wir in ihrer Nähe das sonderbare Gefühl, dass sie uns „normalen“ Menschen etwas zu sagen hätten. Vielleicht bräuchten wir nur aufgeschlossene Augen, Ohren und Herzen, um die etwaige Botschaft, die sich hinter ihrem skurrilen Äussern zu verstecken scheint, zu vernehmen.

Er kam von irgendwo an einem Markttag, wankend, als ob er zu viel getrunken hätte. In der Hand die Gitarre, deren eine Saite zerrissen im Winde wehte, mit der andern schrieb er etwas in der Luft, und fortwährend sprach er vor sich hin, doch konnte man ihn kaum verstehen.

Auf den kalten Stufen eines Denkmals setzte er sich gelassen nieder. Auf beide Knie legte er das Instrument, neigte Haupt und Ohr tief auf die Saiten, schloss abgewandt die Augen, stimmte an, und stammelte Worte ohne jeglichen Zusammenhang. Die Dissonanz der Töne und des Liedes, darin etwas von Sehnsucht, Liebe vorkam, war schauerlich fast anzuhören.

Kein Mensch beachtete den Alten, ein jeder eilte kalt an ihm vorbei. Er aber spielte fort und sang die Melodien — jedoch im Menschenwirrwarr dieser Welt verhalten sie im Wind.

our word

WHAT IS AN APPROPRIATE PUNISHMENT FOR THOSE WHO KILL ANOTHER?

Later this year our Members of Parliament in Ottawa are expected to participate in a "free vote" to decide whether or not to restore the death penalty in Canada. The debate in support of both sides of the issue is well underway and is beginning to heat up.

For MPs, the individual decision on how to vote will be difficult. Does one vote according to personal conscience? Or does one vote in accordance with the views of the majority of constituents?

For those of Christian background, there is the additional complication of having to balance the Christian characteristics of mercy and forgiveness with society's need to punish those who take human life.

Christian denominations are quite varied in their support of capital punishment. According to an opinion poll conducted by *Faith Today*, a Canadian evangelical magazine, of 300 respondents to its questionnaire, members of the Christian and Missionary Alliance church were 92 per cent in favor of capital punishment. At the other end of the range were members of Mennonite churches who were only 26 per cent in favor. Next nearest to the Mennonites were United Church members at 30 per cent in favor. Then there was a large gap of 40 percentage points to Anglican respondents, who were 70 per cent in favor. The two other categories included in the survey, Pentecostal and non-denominational, showed response rates of more than 70 per cent in favor.

While it is not the purpose of this article to review all the arguments for and against capital punishment, it will comment on two.

One of these is the deterrent factor. Those who favor capital punishment say it has a deterrent effect. Those who want to abolish capital punishment say it has no deterrent value. What both sides of the argument fail to do is take the deterrence concept a step further by asking: Does the possibility of life imprisonment have a deterrent effect? The answer is that it probably doesn't. Herein lies an issue that is never explored: Is the purpose of any court-imposed punishment to deter further crimes of similar nature? Or is the purpose of the punishment to serve as a "just reward" for such criminal acts, regardless of its deterrent effect? It does not matter whether capital punishment deters murder, what matters is that the criminal, when convicted, is justly punished for his/her crime. One can go on to argue that none of the penalties now on the law books deters crime; for example, the draconian penalties for drunken driving appear to have no effect in deterring the worst offenders.

The second argument that will be explored briefly is the "vengeance" concept. Abolitionists contend the death sentence is an act of vengeance by society, and as such has no place in a

society that values mercy. Further, society should not use violence as a way of forcing the criminal to atone for an earlier act of violence. The weakness in this concept is that no one hesitates to impose a jail term on a person who, for example, kidnaps another. In this example, the criminal who has deprived someone of liberty is punished by having his own liberty taken away as well.

Interestingly, the "vengeance" concept is only advanced in relationship to capital punishment. One could, for example, extend the application of the argument to any crime and say that to punish the drunken driver, the kidnapper, the terrorist, the thief, with imprisonment, is equally an act of vengeance. No one, however, takes the concept this far because virtually everyone realizes that society must impose these "negative rewards" in order to maintain some semblance of social control and justice.

There is a question that no one on either side of the death penalty debate asks explicitly. And it is this question: What is an appropriate punishment for murder?

If there could be some general consensus answer to this, then the debate would lose a lot of its intensity.

To kill another person, whether as an act of premeditated murder or in a spontaneous flare of passionate anger, is a crime that demands a unique penalty because it has resulted in the destruction of a unique personality that cannot be replaced. Murder is a crime where the guilty party cannot make restitution by replacing what has been destroyed. Accordingly, there are those who argue that an appropriate penalty for destroying a unique life is an equally unique punishment.

While one can argue that the death penalty is too harsh in most cases, the question of an appropriate penalty is less easy to define when one confronts such people as Clifford Olson, who was convicted of slaying a series of young people in British Columbia.

If capital punishment is too severe for most murders, society must also see the alternative as fair and just. The spectacle of killers acquiring parole after serving only a fraction of their so-called life sentences is not the kind of unique punishment most people have in mind. The punishment for murder and the less serious manslaughter charges are perceived by the public as merely "temporary deprivations of liberty."

It may, in fact, be this perception of leniency that is fuelling the movement to reinstate the death penalty. People are reacting by calling for the most severe punishment in the hope that what is finally decided is something that is seen as fair and just.

There is no easy answer to the question: What is an appropriately unique punishment for the crime of murder, that is just and fair in the eyes of society, and which allows for mercy and compassion?

Ed Unrau

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